

HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, JULY, 1873.

No. 1.

FOURTH ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

FOR THE YEAR ENDING APRIL 1ST, 1873.

CONTENTS. — *Tabular View of the Results of the Year. — Fourth Annual Meeting of the General Executive Committee. — Public Anniversary. — Reports of Branches. — Appropriations for Coming Year. — Reports from the Missions. — Constitution. — Honorary Patrons, Honorary Managers and Life Members. — Addresses of Officers. — Heathen Woman's Friend.*

HAPPY New Year! We workers in the missionary sisterhood have twice as many happy new years as do other people. Like God's ancient nation, we have two calendars, one civil, one religious, hence two Sylvester Eves, and two New-Year rejoicings. In our religious chronometry another twelvemonth is behind us; year the fifth is breaking, dawning, brightening over us. Happy New Year is the greeting of the hour. From Branch to Branch, from home fields to the foreign, be this the salutation, this the prayer.

Why not be happy? God has blessed us richly in the by-gone year. Upon the opening one we enter stronger and with more of promise than on any previous one. To Him who crowns all years with goodness, be all thanks and praises.

For brevity's sake, and for encouraging comparison, we have placed the year's results in tables. First, we give the home statistics, side by side with those of 1871-72, then the foreign. Doubtless minute inaccuracies may be found, but nearly every number rests upon the definite official returns.

These results are full of cheer. They need no wordy trumpeting. They are more eloquent than anything which can be said about them, — being not words, but deeds of faith. The tables are as follows:—

HOME STATISTICS OF THE SOCIETY FOR THE YEARS 1871-2 AND 1872-3.

BRANCHES.	Auxiliaries. 1871-72.	Auxiliaries. 1872-73.	Members. 1871-72.	Members. 1872-73.	Subscribers to Friend. 1871-72.	Subscribers. 1872-73.	Amount Raised. 1871-72.	Amount Raised. 1872-73.
New England	90	118	3,787	4,220	4,361	4,841	\$5,538 50	\$9,345 35
New York	100	173	18,606	5,549	3,126	3,346	9,306 10	11,639 10
Northwestern	520	675	2,718	19,000	6,913	6,442	12,116 85	11,255 80
St. Louis	63	95	2,416	3,383	1,519	2,066	2,638 01	4,135 14
Central	55	82	9,000	3,600	1,311	1,936	2,591 29	4,405 55
Cincinnati	205	311	2,000	12,000	3,894	4,277	8,006 64	10,086 23
Baltimore	28	47	2,000	2,800	736	882	2,767 00	3,997 70

COMPARATIVE STATEMENT OF THE FOREIGN WORK IN 1872 AND IN 1873.

	1871-72.	1872-73.
Missionaries	9	12
Schools	39	58
Bible Women and Teachers	43	55
Orphans	147	146 (?)
Medical Class	13

FOURTH ANNUAL MEETING OF THE GENERAL EXECUTIVE COMMITTEE.

THE General Executive Committee met according to appointment on Wednesday, May 14th, in the St. Paul's Methodist Episcopal Church, Cincinnati.

The different branches were duly represented as follows:—

NEW ENGLAND.—Mrs. W. F. Warren, Miss M. H. Lindsay, Mrs. J. E. Latimer.

NEW YORK.—Mrs. W. B. Skidmore, Mrs. J. H. Knowles, Mrs. Jos. Hillman.

NORTHWESTERN.—Mrs. J. F. Willing, Mrs. I. R. Hitt, Mrs. Dr. F. A. Seymour,

ST. LOUIS.—Mrs. L. E. Prescott, Mrs. A. F. Newman, Miss Phebe Elliott.

CENTRAL.—Mrs. J. F. Keen, Mrs. E. A. Johnson, Mrs. E. B. Stevens.

CINCINNATI.—Mrs. G. E. Doughty, Miss D. A. Lathrop, Mrs. A. S. Clason.

BALTIMORE.—Miss Isabel Hart, Mrs. A. M. Linville, Mrs. J. S. Berry.

Mrs. Dr. L. D. McCabe, of Delaware, O., was chosen President, and Mrs. R. R. Meredith, Secretary. Mrs. Bishop Clark, of Cincinnati, and Mrs. Rev. J. T. Gracey, of Syracuse, N. Y., were present, and invited to seats with the committee.

Very earnest applications were received, requesting the extension of the work of the Society to Mexico and South America.

The final report of the standing committee on Extension of Work, submitted on the third day and adopted, was as follows:—

Mexico.—Noting and accepting the openings of Providence, we are impressed with the expediency and necessity of commencing work in Mexico; yet not of investing in real estate at present, confining ourselves rather to personal missionary labor.

South America.—We do not think it wise to extend our work into new provinces in South America until we have heard from Bishop Foster. Yet we do advise that the urgent plea of Bro. Woods, of Rosario, for two female helpers, be heeded, and his hands thus strengthened.

Japan.—We look forward with hope to the speedy entering and occupancy of Japan. Still, as our mission is not yet established there, we do not deem it needful to make arrangements for work during the coming year.

Africa.—The time and place of entering Africa not yet appearing, we also defer action with regard to work there.

The recommendations of eight candidates for missionary appointments were considered, four of whom were unconditionally accepted, and three conditionally.

The appropriations agreed upon for the coming year are given below. They are so arranged as to show at the same time the precise work assigned by the Committee to each particular branch.

Pleasant interruptions of the routine of business were furnished in the address of Rev. Dr. Rust, in behalf of the Freedman's Aid Society, in the remarks of Mrs. Gracey, respecting the memorial in favor of a Home for missionaries' children, and in the proposition of Dr. Bugbee, to establish a medical department in connection with the Cincinnati Wesleyan Female College.

The public anniversary was held in St. Paul's on Friday evening, Mrs. Skidmore presiding. After the Hallelujah chorus, and a hymn, Mrs. Willing led in prayer. Mrs. Meredith, the Secretary of the Committee, presented an abstract of the results of the year, after which Miss Combs, under appointment as first Medical Missionary to China, addressed the audience. After another hymn, Miss Frank E. Willard, President of the Evanston College for ladies, delivered an exceedingly graceful and effective address.

The delightful Christian hospitalities of the good friends in Cincinnati, during the entire stay of the Committee, can never be forgotten by any of its members. No formal vote of thanks can do justice to such courtesies as were shown their transient visitors by Cincinnati Methodists.

REPORTS OF BRANCHES.

NEW ENGLAND BRANCH.

President, Mrs. Rev. Dr. Patten, Boston.

Vice-Presidents, Mrs. E. F. Porter, Boston; Mrs. J. Flanders, Boston; Mrs. B. H. Barnes, Chelsea; Mrs. P. Holway, Chelsea; Mrs. L. Hull, Charlestown; Mrs. Rev. C. Field, Boston; Mrs. W. F. Claflin, Hopkinton; Miss M. H. Lindsay, Lynn; Mrs. T. P. Richardson, Lynn; Mrs. A. D. Hatch, New Bedford; Mrs. A. C. Knight, Wilbraham; Mrs. Bishop Baker, Concord, N. H.; Mrs. Benj. Badger, Concord, N. H.; Mrs. Rev. Dr. Barrows, Lawrence, Mass.; Mrs. Rev. Dr. Cummings, Middletown, Conn.; Mrs. Rev. A. Binney, New Haven, Conn.; Mrs. Rev. Dr. Torsey, Kent's Hill, Me.; Mrs. G. Taylor, Portland, Me.; Mrs. Rev. Geo. Pratt, Orono, Me.; Mrs. Wm. McGilvery, Searsport, Me.; Mrs. John Kendrick, Providence, R. I.; Mrs. J. D. Flint, Fall River, Mass.; Mrs. Rev. W. D. Malcom, St. Albans, Vt.; Mrs. Rev. H. W. Worthen, Springfield, Vt.; Mrs. S. Nickerson, Chatham, Mass.

Recording Secretary, Mrs. L. H. Daggett.

Corresponding Secretary, Mrs. W. F. Warren.

Treasurer, Mrs. Thomas A. Rich.

Assistant Corresponding Secretaries for N. E. Conf., Mrs. Rev. Dr. Latimer, Auburndale, Mass.; N. H. Conf., Mrs. Rev. O. W. Scott, New Market, N. H.; Vt. Conf., Mrs. Rev. J. W. Guernsey, Bellows Falls, Vt.; Providence Conf., Mrs. Rev. W. V. Morrison, Norwich, Conn.; Maine Conf., Mrs. Rev. J. L. Morse, Kent's Hill, Me.; East Maine Conf., Mrs. Rev. C. F. Allen, Orono, Me.

Managers, Mrs. B. J. Pope, Mrs. Rev. M. Trafton, Mrs. Rev. A. McKeown, Mrs. Silas Peirce, Mrs. J. P. Magee, Mrs. B. B. Russell, Mrs. W. R. Bowen, Mrs. W. C. Child, Mrs. R. M. Pomeroy, Mrs. D. E. Poland, Mrs. J. S. Damrell, Mrs. Rev. W. P. Ray, Mrs. H. B. Smith, Mrs. G. E. Haven, Mrs. Thomas Bagnall, Mrs. Harvey Scudder, Mrs. E. W. Sanborn, Mrs. John Noble, Mrs. Rev. C. L. Eastman, Mrs. Dr. Packer, Mrs. D. Tower, Mrs. J. W. Tower, Mrs. J. Callier.

REPORT.

Balance in hand, April 1st, 1872	\$998 60
Receipts from April, 1872, to April, 1873	9,343 35
	\$10,343 95
Disbursements, April, 1872, to April, 1873	9,297 35
Balance in hand, April 1, 1873	1,046 60

In addition to the above we have received, through the will of the late Mrs. Hannah Twomey, of Lynn, Mass., the bequest of \$2,000.

Despite the fearful fire of November, and its widespread financial calamities, New England has steadily kept at work.

The appropriations made a year ago gave us Miss Swain's support, hospital expenses, assistants, etc., and a share of \$1,200 in the new hospital building at Bareilly, the larger part of school and zenana work in the Moradabad district, the support of nine Bible women and native female physicians, of eighteen girls in the Amroha boarding school, of twenty-two orphan girls at Bareilly, and Miss Browne's continued support at Peking, China.

Our home work has been well prospered. Our auxiliaries numbered April 1st, 118, an increase of twenty-eight; in membership, 4,220, a gain of 433. We have three honorary patrons, twelve honorary managers and 150 life members. There are 4,841 subscribers to the "Heathen Woman's Friend."

Arrangements have been made for the election of district secretaries; and we hope to more thoroughly extend our work through New England by this addition to our organizing force. May God help us to make each coming year more fruitful than the last.

MRS. W. F. WARREN,
Cor. Secretary

NEW YORK BRANCH.

OFFICERS. — President, Mrs. Rev. Dr. Olin.

Vice-Presidents, Mrs. Bishop James, Mrs. Dr. Crane, Mrs. Halstead, Mrs. Chace, Mrs. Robinson, Mrs. Dr. Eddy, Mrs. Dr. Hubbard, Mrs. Dr. Lore, Mrs. Dr. Steele, Mrs. Sayre, Mrs. Dr. Clark, Mrs. Nye, Mrs. Hillman, Mrs. Griffin, Mrs. Latimer, Mrs. Childre, Mrs. Disney, Mrs. Moore, Mrs. Dounce, Mrs. Wilcox, Mrs. Fox, Mrs. J. B. Foote, Mrs. E. Remington, Mrs. N. Foote, Mrs. Shove, Mrs. Weed, Mrs. Vanhorn, Mrs. Cobb, Mrs. Dr. Carlton, Mrs. Dr. Crooks, Mrs. James, Mrs. Dr. Kidder, Mrs. Stevens, Mrs. Lockwood, Mrs. Dr. Reid, Mrs. Dr. Dashiell.

Treasurer, Mrs. Orange Judd.

Recording Secretary, Mrs. E. J. Knowles.

Corresponding Secretary, Mrs. W. B. Skidmore.

Assistant Corresponding Secretaries, Mrs. Jos. Hillman, Troy, N. Y. Mrs. Dr. Lore, Syracuse, N. Y.; Mrs. Dr. H. R. Clarke, Binghamton, N. Y.; Mrs. Rev. J. Adams, Buffalo, N. Y.; Mrs. Dr. Crane, Newark, N. J.; Mrs. Dr. Kidder, Madison, N. J.; Mrs. G. L. Taylor, Hempstead, L. I.

REPORT.

Amount on hand April 1st, 1872	\$3,449.44
Receipts during the year	11,639.10
Total	\$15,088.54
Disbursed	\$11,066.55
Cash on hand April 1st, 1873	4,021.99

The New York Branch has been highly favored; we have prospered beyond all expectation; but within a few months we have been called to pass through a grievous trial. God has seen best to call our efficient corresponding secretary, Mrs. Butler, to another work. The loss to us seemed irreparable, and our hearts were sad and discouraged. But through all the trial, God's presence was with us, and therefore we bow in submission to the call of the church, and pray that in the future Mrs. Butler may be as great a blessing in organizing a mission in Mexico, as she has been to the W. F. M. Society. The change of secretary has caused us to adopt new plans for promoting the work of our branch, and for this purpose we have divided our territory into districts, calling into active co-operation the aid of our assistant corresponding secretaries, and we confidently hope in the coming year that not only every church will be laid under contribution to this cause, but every woman in the church. The New York Branch has under its care in India, two lady missionaries, fourteen Bible women, a number of schools in Bareilly, Khara Bajhera, Shahjehanpore, Panahpore, Budaon, Budaon district, and Roy Bareilly, seventy-five orphans in the Bareilly orphanage, ten of whom have been furnished with medical outfit; this, together with one thousand dollars paid to the women's hospital in Bareilly, a small sum to complete the home in Peking, and an appropriation towards the medical education of Miss Trask, has been our work for the year. This work has been supported by one hundred and seventy-three auxiliaries, being an increase of seventy-three over last year. We have on our list 5,549 members, 189 life members, an increase of sixty-four; thirteen honorary life managers, an increase of nine; one honorary life patron; 2,795 subscribers to the "Heathen Woman's Friend." The New York Branch of the W. F. M. Society gives praise to God for its past success, and looks forward to the time when the seed sown by the Christian women of this Branch shall produce an abundant harvest, with the hope that the means furnished will carry into the heavenly garner souls saved not only from India and China, but from Africa, Japan, and Mexico.

H. B. SKIDMORE, Cor. Sec.

NORTHWESTERN BRANCH.

OFFICERS. — President, Mrs. Bishop Hamlin, Evanston, Ill. Vice-Presidents, — For Illinois, — Mrs. Bishop Harris, Chicago; Mrs. E. E. Marcy, Evanston, Ill.; Mrs. Wm. Wheeler, Chicago; Mrs. G. C. Cook, Chicago; Mrs. W. F. Stewart, Chicago; Mrs. J. E. Brouse, Chicago; Mrs. Dr. I. N. Danforth, Chicago; Mrs. Annie F. Burns, Warren; Mrs. S. J. Fowler, Chicago; Mrs. Arza Brown, Evanston; Mrs. Gov. Beveridge, Springfield; Mrs. H. Parsons, Evanston; Mrs. Dr. Bannister, Evanston; Mrs. Barlow, Chicago; Mrs. H. Crews, Freeport; Mrs. Jos. English, Dan-

ville; Mrs. L. P. Hawkins, Aurora; Mrs. H. L. Martin, Waukegan; Mrs. J. R. Lemon, Freeport; Mrs. S. R. Beggs, Plainfield; Mrs. J. H. Moore, Sterling; Mrs. W. S. Harrington, Sycamore; Mrs. W. P. Grey, Rockford; Mrs. J. C. Knowlton, Young America; Mrs. Dr. M. C. Briggs, Evanston; Mrs. Prof. Jacques, Bloomington; Mrs. James Seaton, Bloomington; Mrs. Dr. Allyn, Lebanon; Mrs. Gen. Logan, Chicago; Mrs. Judge Spencer, Rock Island; Mrs. Dr. Jenkins, Danville; Mrs. W. H. Villars, Macon; Mrs. Prof. Mattison, Prophetstown; Mrs. M. A. Wilson, Mt. Carmel; Mrs. Prof. Gray, Lincoln; Mrs. Rev. M. Spurlock, Aledo; Mrs. Annie M. Haus, Tuscola; Mrs. Maria B. Hays, Rock Island; Mrs. J. P. Moore, Bloomington; Mrs. M. M. Cleveland, Griggsville; Mrs. Hon. Wm. Springer, Springfield; Miss. M. M. Hammond, Springfield.

For Indiana — Mrs. Dr. A. Wood, Delphi; Mrs. Dr. Robinson, Indianapolis; Mrs. C. O'Neil, Indianapolis; Mrs. Rev. J. H. Bayliss, Indianapolis; Mrs. J. P. R. Miller, Knightstown; Mrs. V. M. Beemer, Logansport; Mrs. J. W. Burson, Muncie; Mrs. A. Cone, Auburn; Mrs. J. G. Chaffee, Jeffersonville; Miss E. John, Richmond; Mrs. Col. T. N. Stillwell, Andersen; Mrs. R. A. Burrows, Logansport; Mrs. Dr. Cary, Indianapolis; Mrs. Rev. J. M. Asbury, Indianapolis; Mrs. Rev. L. W. Monson, Wabash; Mrs. Wright, Logansport; Mrs. S. A. Claypool, Attica; Mrs. C. Joyce, LaFayette; Mrs. Dr. Reid, Thorntown.

For Michigan — Mrs. David Preston, Detroit; Mrs. J. H. Driggs, East Saginaw; Mrs. L. C. York, Medina; Mrs. H. F. Spencer, Grand Rapids; Mrs. H. D. Jordan, Grand Lodge; Miss Huldah Hazzard, Centreville; Mrs. F. A. Blades, Detroit; Mrs. C. C. Lathrop, Jackson; Mrs. Crawford, Jackson; Mrs. H. A. Blanchard, Ann Arbor.

For Wisconsin — Mrs. Dr. J. H. Twombly, Madison; Mrs. M. J. Linderman, Beloit; Mrs. S. Fallows, Milwaukee; Mrs. H. S. Adams, Beloit; Mrs. S. S. Lang, Jefferson; Mrs. B. Brinton, Bay View; Mrs. H. S. White, Fond du Lac; Mrs. M. A. Marshall, Beloit.

Corresponding Secretary, Jennie F. Willing.

Assistant Corresponding Secretaries, for Illinois, Mrs. Isaac R. Hitt, Evanston; for Michigan, Miss S. A. Rulison, Flint; for Wisconsin, Mrs. Dr. Steele, Appleton; for Indiana, Mrs. Dr. Seymour, Jeffersonville.

Recording Secretary, Mrs. Virginia J. Kent.

Treasurer, Mrs. R. F. Queal.

Managers, Mrs. T. M. Hoyt, Mrs. F. Jones, Mrs. A. E. Bishop, Mrs. J. G. Hamilton, Mrs. E. M. Boring, Mrs. M. D. Brown, Mrs. C. G. Trusdell, Mrs. S. Farwell, Mrs. Leach, Mrs. Burling, Mrs. L. Richards, Mrs. Dr. C. H. Fowler, Mrs. Frisbie, Mrs. Horton, Mrs. Rev. W. H. Daniels, Mrs. D. H. Pike, Mrs. Chas. W. Wheeler, Mrs. Ira Tomblin, Miss Rand, Miss Etta Springer, Mrs. A. J. Brown.

REPORT.

Cash on hand April 1st, 1872	\$5,372.91
Receipts for the year	11,255.80
Total	16,628.71
Total Disbursements	14,926.64
Balance in Treasury April 1st, 1873	1,702.07

The Northwestern Branch was organized in Clark Street M. E. Church, Chicago, March 17, 1870, with sixty-six auxiliary societies, 3,730 members, — thirteen life members. We close our third year with 675 auxiliaries, 19,000 members, 134 life members, 6,442 subscribers for "Heathen Woman's Friend." Our work for the year has been the support of the girls' schools, and Bible readers in India at Lucknow, Nawabgunge, Gondah, Moradabad, Sambahl, Chandousi, Paori, and Sreenugger, and four medical students at Nynsee Tal.

We have paid \$4,000 for a school and boarding hall at Lucknow; \$1,000 towards the Bareilly Hospital building; \$750 towards the Paori Orphanage building; \$500 to support orphans at Bareilly; \$250 for orphans at Paori; \$750 for Miss Tinsley's salary and incidentals.

In China we have paid \$500 for the Mission House at Peking; \$500 for rent and repairs of a mission house at Kiu Kiang; Miss Woolston's salary at Foochow and the outfit passage, and half year's salary of Miss Howe and Miss Hoag at Kiu Kiang; and \$50 for support of Bible reader in Rosario, South America.

Reports from our work are most encouraging.

Our main dependence in all this work must be the help of the Holy Spirit, given in answer to prayer.

Tennyson says, "More things are wrought by prayer than this world dreams of." A greater than Tennyson said, "All things are possible to him that believeth."

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

OFFICERS. — *President*, Mrs. Gov. T. C. Fletcher.
Vice-Presidents, Mrs. A. S. W. Goodwin, Mrs. Gen. C. B. Fisk, Mrs. Rev. J. L. Walker, Mrs. M. C. Bignell, Mrs. Lydia Funk, Mrs. E. C. Dutro, Mrs. Rev. L. S. Jacoby, Mrs. Wm. Stickney, Mrs. Dr. J. F. Stevens, Mrs. E. C. Briggs, Mrs. Rev. J. J. Bentley, Mrs. M. E. Timmons, Mrs. Rev. J. N. Pierce, Mrs. Rev. T. H. Hagerty, Mrs. Thomas Simpson, Mrs. Mary C. Nind, Mrs. Pascall Smith, Mrs. J. Wheeler, Miss Phebe Elliott, Mrs. Rev. J. A. Ward, Miss A. Mills, Mrs. J. C. Young, Mrs. Hon. D. N. Cooley, Mrs. Chrisman, Mrs. Rev. H. D. Fisher, Mrs. Rev. J. J. Thompson, Mrs. W. M. Fairchild, Mrs. Gov. Evans, Mrs. J. H. Beardsley, Mrs. R. U. Harris.
Treasurer, Mrs. Dr. W. A. Jones.
Recording Secretary, Mrs. H. H. Wagoner.
Corresponding Secretary, Mrs. Lucy E. Prescott.
Assistant Corresponding Secretaries, Miss Belle S. Leonard, Mrs. U. B. Wilson, Miss A. L. Morrow, Mrs. Rev. Chauncey Hobart, Mrs. Angie F. Newman, Mrs. Rev. B. T. Vincent.
Managers, Mrs. Gov. E. O. Stanard, Mrs. J. A. Smithers, Mrs. S. O. Cummins, Mrs. H. C. Yeager, Mrs. J. B. Case, Mrs. Edwin Kilburn, Mrs. Benj. Horton, Mrs. A. D. Crane, Mrs. S. T. Morris, Mrs. W. T. Hazard, Mrs. W. T. Cozzens, Mrs. W. T. Morse, Mrs. Norton Newcomb, Mrs. J. K. Knowles, Mrs. J. D. Leonard, Mrs. T. C. Dutro, Mrs. H. L. Peet, Mrs. W. Slawson, Mrs. T. T. Morse.
Auditor, Mr. A. S. W. Goodwin.

REPORT.

Balance on hand April 1st, 1872	\$580 85
Receipts during the year	4,135 14
Total	\$4,715 99
Disbursements	4,132 78
Balance April 1st, 1873	583 21

At the close of another year in our history as a branch, we are able to report ninety-five auxiliaries, 3,383 members, one honorary manager, forty-six life members, and 1,763 subscribers for the "Heathen Woman's Friend."

It is three years since the St. Louis Branch was organized, and we have more than 3,000 members, yet we have hardly commenced our work; we ought to have that number within the bounds of one conference, and we have nine English conferences in our six States, with a total female membership of 79,642.

Then we have a large German membership anxious to be formed into auxiliary societies.

We have sent Miss Lou E. Blackmar, of Leavenworth, Kansas, to Moradabad, India; and Mrs. Parker, with whom she is associated writes: "I am thankful for Miss Blackmar every day; I think she will prove just the help I so much need."

Miss Porter gives a very interesting account of her work, the building of the school-house, and opening of school in Peking, China.

With two missionaries in the field, and earnest calls from India and China for more help, with a deepening desire in the hearts of self-sacrificing women of the West to meet the demand, we thankfully rededicate ourselves to God, to pray more, trust more, work more, save more, and give more, that we may bring our heathen sisters to the Saviour's feet. **LUCY E. PRESCOTT, Cor. Sec.**

CENTRAL BRANCH.

OFFICERS. — *President*, Mrs. James Long.
Vice-Presidents, Mrs. Bishop Simpson, Phila.; Mrs. Chas. Scott, Phila.; Mrs. Bishop Kingley, Pittsburg; Mrs. R. Hammett, Phila.; Mrs. Pres't Wilson, Wilmington; Mrs. J. M. Longacre, Phila.; Miss Mary Lower, Phila.; Mrs. Dr. O. B. Gause, Phila.; Mrs. W. J. Stevenson, Harrisburg, and the pastors' wives of the city churches.
Corresponding Secretary, Mrs. John F. Keen.
Assistant Corresponding Secretaries, Mrs. Wm. Whitaker, 122 North 13th St., Phila.; Miss Ella Simpson, 1807 Mt. Vernon St., Phila.; Mrs. E. A. Johnson, 175 South Avenue, Alleghany City, Pa.
Treasurer, Mrs. A. W. Rand.
Recording Secretary, Miss A. Townsend.
Managers, Mrs. Dr. H. C. Wood, Miss Yorke, Mrs. Hayward, Miss M. Spencer, Mrs. Winchester, Miss V. Carrigan, Mrs. Lawson, Miss M. Hickey, Mrs. Brisbane, Miss M. More, Mrs. Roop,

Miss A. Stroud, Mrs. F. Cookman, Miss M. J. Barns, Mrs. Dr. Gause, Miss C. Peterson, Mrs. Brian, Miss S. Spencer, Mrs. Stiles, Miss M. F. Sowden, Mrs. Parker, Mrs. Bottorff, Mrs. Huff, Mrs. Daily, Mrs. C. K. Ross, Mrs. Cooper, Mrs. Williams, Mrs. Paysont, Mrs. Judd, Mrs. A. Cookman, Mrs. S. P. Darlington, Mrs. Boyd, Mrs. Judd, Miss C. Weaver, Mrs. O. J. Stockton, Miss C. Fling, Miss M. Earley.

Organizing Secretaries, Mrs. E. B. Stevens, Wilmington, Del.; Mrs. Dr. O. B. Gause, Philadelphia, Pa.; Miss S. A. Scott, North East, Pa.; Mrs. Prof. Marvin, Meadville, Pa.; Mrs. J. S. Austin, Reno, Pa.; Mrs. Prof. Harman, Carlisle, Pa.; Mrs. F. W. Judd, Montrose, Pa.

REPORT.

Balance in Treasury April 1st, 1872	\$1,942 80
Receipts during the year	4,405 65
Total	\$6,348 35
Disbursements	\$3,435 91
Balance on hand April, 1873	\$2,912 44

The Central Branch is very happy in being able to record a decided and marked growth in interest in all departments of the work, and a large increase in contributions. We have thirty-six new auxiliaries, all in excellent working order, an addition of 1,184 members, and 625 new subscribers to the "Heathen Woman's Friend" — making a total of

Auxiliaries	82
Members	3,600
Subscribers	1,936

In India we have supported sixteen orphans in Bareilly and Paori, female schools and zenana work in Lucknow, and Bible women in Lucknow, Cawnpore and Bareilly. We have also assisted in the erection of hospital buildings in Bareilly. In China we have helped in the work in Kiu Kiang, and have fitted out and sent a medical missionary to Peking. This is the first missionary sent out and wholly cared for by this branch, and we would specially commend her (Miss Lucinda L. Combs) to the aid and sympathy, and prayers of the members throughout our territory.

MRS. JOHN F. KEEN, Cor. Sec.

CINCINNATI BRANCH.

OFFICERS. — *President*, — Mrs. Bishop Clark.
Vice-Presidents. — *Northern Ohio*, — Mrs. J. W. Hiatt, Toledo; Mrs. Horace Wilkins, Cleveland; Moses Hill, Cleveland; Dr. Nast, Berea; Miss Mary E. Hayes, Penfield; Mrs. Lou Seymour, North Amherst; Mrs. William Stitt, Wooster; Mrs. Jesse Durbin, Canton; Mrs. Rev. T. J. Menett, Bucyrus; Mrs. L. J. Sprengle, Ashland; Mrs. Judge Geddes, Mansfield.
Central Ohio, — Mrs. L. D. McCabe, Delaware; Mrs. P. L. Donelson, Delaware; Mrs. J. P. LaCroix, Delaware; Mrs. F. Merriek, Delaware; Mrs. Bishop Thompson, Delaware; Mrs. Sarah Bowers, Mt. Vernon; Mrs. Osman Lawrence, Gambier; Mrs. L. B. Gurley, Cardington; Mrs. T. B. Hyatt, Cardington; Mrs. J. E. Rudisill, Columbus; Mrs. George W. Burns, Columbus; Mrs. L. Taft, Columbus; Mrs. Dickerman, Columbus; Mrs. E. J. Jones, Newark; Mrs. M. B. Smith, Newark; Mrs. I. Crook, Zanesville; Mrs. J. W. Dillon, Zanesville; Mrs. John Taylor, Jr., Zanesville; Mrs. R. M. Brown, Cambridge; Mrs. A. L. Petty, Cambridge; Miss Anna Wilson, Barnesville; Mrs. Gressinger, St. Clairsville; Mrs. E. Weldy, St. Clairsville; Mrs. James Wilson, Bellaire; Mrs. Dr. Kaufmann, Lancaster; Mrs. Lydia Peters, Cinderville; Mrs. E. H. Heizer, Athens; Miss Jane Boyd, Athens; Mrs. John Williams, Steubenville; Mrs. M. P. V. Ricks, Mt. Pleasant; Mrs. H. C. Trimble, Marion; Mrs. S. Lindsay, Richmond; Mrs. Sabine, Richmond; Mrs. Mary L. Pyne, Marysville; Mrs. Dr. Mann, Milford Centre; Mrs. Lydia Stokely, Roseville; Mrs. Hope Sayre, Dearertown; Mrs. A. R. Chapman, McConnellsville; Mrs. Rosa McDaniels, McConnellsville; Mrs. Rogers, Malta; Mrs. E. I. James, West Bedford; Mrs. S. Crouse, Gnadenhuetten; Mrs. J. Drummond, Cadiz; Mrs. Benj. Custar, London.
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Kentucky. — Mrs. Wesley Hamilton, Covington; Mrs. Rev. T. M. Leslie, Marysville; Mrs. Dr. Ely, Catlettsburg; Mrs. William Crawford, Covington.

West Virginia. — Mrs. Hon. C. D. Hubbard, Wheeling; Mrs. G. K. Wheat, Wheeling; Mrs. Judge E. C. Bunker, Morgantown. Recording Secretary, Miss Delia A. Lathrop.

General Corresponding Secretary, Mrs. George E. Doughty. Assistant Corresponding Secretaries, Mrs. W. A. Lingham, Northern Ohio; Mrs. A. S. Classon, Central Ohio; Mrs. A. R. Clark, Southern Ohio; Mrs. Hon. L. Hagans, West Virginia; Mrs. Dr. Savage, Kentucky.

District Secretaries. — Northern Ohio. — Mrs. J. W. Hiett, Toledo and Findlay District. — Mrs. R. S. S. Barter, East Toledo District. — Mrs. H. M. Ingham, Cleveland; Miss Helen F. Blinn, Erie; Mrs. G. W. Manly, Ravenna; Mrs. Ellen D. McVey, Mansfield; Mrs. T. Barkdull, Shelby; Mrs. R. A. Nelson, Wooster; Mrs. Rev. Wm. Jones, Kenton and Lima.

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Southern Ohio. — East Cincinnati District. — Mrs. Rev. James E. Gilbert, Cincinnati. West Cincinnati District. — Mrs. Rev. Dr. A. Lowrey, Hamilton. Dayton District. — Mrs. Rev. Charles Ferguson, Urbana. Springfield District. — Miss Fannie Williams, Mechanicsburg. Hillsboro' District. — Mrs. S. Weeks, Felicity. Chillicothe District. — Mrs. J. W. Timmans, Clarksburg. Portsmouth District. — Mrs. James Mitchell, Ironton. Gallipolis District, to be supplied. Bellefontaine District, Mrs. Joseph Wykes, Sidney; Mrs. Hon. A. C. McGrew, Kingswood; Mrs. Smith Crane, Kingswood; Mrs. William Hagans.

Treasurer, Mrs. Dr. W. B. Davis. Board of Managers, Mrs. Erwin House, Mrs. M. B. Hagans, Mrs. B. Turner, Mrs. Dr. Comegys, Mrs. Rev. Granville Moody, Mrs. L. H. Parker, Mrs. D. C. Vance, Mrs. C. W. Rowland, Mrs. John W. Dale, Mrs. Job DeCamp, Mrs. Joseph Elstner, Mrs. T. J. Davis, Mrs. Wesley Hamilton, Mrs. E. D. Moore, Mrs. C. L. Williams, Mrs. Rev. J. H. Barth, Mrs. Rev. J. W. Peters, Mrs. Rev. A. N. Spahr, Mrs. C. Wolff, Mrs. E. G. Niles, Mrs. A. B. Ward, Mrs. Rev. M. Kaufmann, Mrs. Bishop Morris, Mrs. John W. Taylor, Mrs. Bishop Thomson, Mrs. Rev. M. Dustin, Mrs. William Herr, Mrs. Horace Benton, Mrs. Thomas Barkdull, Mrs. George E. Strobbridge, Mrs. Geo. Hamilton, Mrs. J. Simpkinson. Auditor, Dr. Hitchcock.

REPORT.

Receipts and balance on hand	\$10,875 51
Disbursements	9,109 66
Balance on hand	\$1,765 85

Our third year closes with encouraging results, although sickness and bereavement have visited some of our most earnest workers, interrupting their labors for a season. We have an increase of one hundred and six auxiliaries, making a total of three hundred and eleven, with an aggregate membership of 12,000; fifty-five life members, making one hundred and nineteen, six orphans pledged for, making twenty-five, three Honorary Managers, making six, and one Honorary Patron, and 5,000 subscribers to the H. W. F.

Our work is taking a strong hold upon the hearts of our women. Not the active alone remember its treasury; from the dying lips of a young lady comes a bequest of several hundred dollars.

Our work in India has been the support of Miss Thornburn: three girls' schools in Nynee Tal; three Bible women at Lucknow; a share in the Paori orphanage, and buildings in the Bareilly hospital, and the support of twelve girls in the orphanage at Bareilly.

\$3,000 was sent to China for the erection of a new mission building at Foochow. We were also given the privilege of sending a missionary teacher to Kiu Kiang, China. The money which should have done this, remains in the treasury. The lady selected, Miss Reed, desiring to be transferred to the parent Board and go to India, we were unable at the time to supply her place, though we hoped to soon. The Northwestern Branch, whose missionary with ours was to occupy that station, transferred a lady, intended for India, to China, thus send-

ing two, occupying the ground assigned to the Cincinnati Branch. We consider this explanation due, as a reason for not completing the whole work assigned us by the Executive Board.

We again have to record our regrets that our corresponding secretary is to remove from among us. Mrs. Rev. R. R. Meredith, who has efficiently filled this office the past year, is called to labor in another field. Our prayers shall follow her that she may be eminently useful in the Woman's Foreign Missionary Society wherever she is located. While we shall feel her loss, let us encourage each other in the Lord, and press forward in His work.

MRS. GEO. E. DOUGHTY, Cor. Sec.

BALTIMORE BRANCH.

OFFICERS. — President, Mrs. Francis A. Crook. Vice-Presidents, Mrs. Bishop Ames, Baltimore; Mrs. Thomas Sewall, Baltimore; Mrs. John Bingham, Baltimore; Mrs. John L. Turner, Pikesville, Baltimore County; Mrs. A. Linville, Washington, D. C.; Mrs. Thomas Murray, M. P. Church, Baltimore. Corresponding Secretary, Miss Isabel Hart. Assistant Corresponding Secretaries, Mrs. C. C. Brooks, Mrs. Gen. Cowen. Treasurer, Mrs. M. G. Hamilton. Recording Secretary, Miss M. V. Munroe.

REPORT.

Balance in treasury April 1st, 1872	\$39 71
Receipts during the year	3,997 79
Total	\$4,037 50
Disbursements April 1st, 1872, to April 1st, 1873	3,411 48
Balance in treasury April 1st, 1873	\$626 02

The year has been fruitful. The work "given us to do" has taken a deeper hold upon the religious convictions and affections of our women; they seem to realize it as part and parcel of their religious life and obligations — and they are doing it "heartily as unto the Lord." Thus doing it they have been blessed.

Washington, that was long waiting the "convenient season," has opened an effectual door and wide. Generally, we have the sympathy and support of our pastors. Some have held aloof for fear of local interest suffering, — having yet to learn that in spiritual and ecclesiastical matters the aggressive policy is generally the truest conservatism — the offensive the best mode of defensive warfare.

Two developments that seem to us of marked significance have occurred during the year. First, the approval and official sanction given to this work by the Maryland Annual Conference of the Methodist Protestant Church, and the very efficient help given by some of its members. We discover here a rare and beautiful exhibition of Christian catholicity and zeal, and see signs of still closer union in the good time coming.

The other marked event has been the incorporation within the scope of our work of the colored women of the church, and also the indorsement of their ministers in conference assembled. So we bid fair to include all kinds and colors of Methodists. Our great need is women who will work and speak for God in organizing new societies.

Our work abroad has been the support of four Bible readers and five orphans in Bareilly — with aid towards the erection of the hospital, of three medical women in Nynee Tal, and supplying medicines. In Foochow, China, we have sustained the school, Miss Beulah Woolston, and four day schools in the contiguous country. We trust this is but a commencement of a great work for women, for humanity, for Christ.

I. HART, Cor. Sec.

APPROPRIATIONS FOR THE YEAR 1873-4.

NEW ENGLAND BRANCH.

<i>India.</i>	
Bareilly, girls' Orphanage.....	\$500 00
Hospital building.....	2,000 00
Repairs on Home.....	250 00
Miss Swain's work, salary, assistants, medicines, etc.	1748 00
Manikin.....	400 00
Moradabad, school work.....	300 00
Bible women.....	200 00
Native physician.....	200 00
Budaon, school and zenana work.....	440 00
Bijnour, Bible women.....	250 00
Native physicians.....	250 00
Lucknow, planting of garden.....	100 00
	\$6,638 00

China.

Peking, Miss Brown's salary and incidentals.....	650 00
Expenses of school.....	600 00
Fund for repairs.....	200 00
Personal teacher.....	120 00
	\$1,570 00

South America.

Missionary to Rosario, outfit, passage, and salary.....	\$1,500 00
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Mexico.

Bible women in City of Mexico.....	60 00
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Total.....**\$10,018 00**

NEW YORK BRANCH.

<i>India.</i>	
Bareilly, orphanage.....	\$1,000 00
Hospital building.....	1,000 00
Miss Pultz's salary and incidentals.....	750 00
Mrs. Scott's school and zenana work.....	708 00
Lucknow, Bible women.....	180 00
School building.....	1,000 00
Planting of garden.....	100 00
Budaon, school and zenana work.....	700 00
Panahpore, school and zenana work.....	360 00
Medical missionary, outfit, passage, and salary.....	2,500 00
Boy Bareilly, school work.....	400 00
	\$8,698 00

Mexico.

Missionary to Mexico, outfit, passage, and salary.....	\$1,180 00
Rent of building.....	1,200 00
Orphanage.....	200 00
Provisional appropriation.....	820 00
	\$3,400 00

Bulgaria.

Bible woman.....	180 00
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Total.....**\$12,278 00**

NORTHWESTERN BRANCH.

<i>India.</i>	
Bareilly, orphanage.....	\$300 00
Hospital building.....	500 00
Zenana work.....	553 00
Lucknow, school building.....	1,000 00
Christian girls' school.....	720 00
Miss Tinsley's salary and incidentals.....	750 00
Miss Rowe's support.....	250 00
Sambhal and Chandousi.....	250 00
Paori, orphanage.....	150 00
School work.....	256 00
Sreenugger, school and zenana work.....	180 00
Nynce Tal, medical class.....	100 00
Postage, etc., for treasurer.....	25 00
Medical, missionary, outfit, passage, salary, and incidentals.....	2,500 00
Missionary teacher, outfit, passage, salary, etc.....	1,500 00
	\$9,036 00

China.

Foochow, Miss S. Woolston's salary, and incidentals.....	\$650 00
Six deaconesses.....	144 00
Kiu Kiang, Missionary teacher, outfit, passage, salary and incidentals.....	1,500 00
Personal teacher.....	200 00
	\$2,494 00

South America.

Rosario, Missionary teacher, outfit, passage, salary, and incidentals.....	\$1,500 00
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Mexico.

City of Mexico, Miss Carter's support.....	\$300 00
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Total.....**\$13,380 00**

ST. LOUIS BRANCH.

India.

Bareilly, orphanage.....	\$480 00
Moradabad, Miss Blackmar's salary and incidentals.....	750 00
Munshi, and new work.....	200 00
Paori orphanage.....	90 00
Seetapore.....	200 00
Gondah and Bahraich.....	310 00
Budaon Bible woman.....	60 00
	\$2,090 00

China.

Peking, Miss Porter's salary and incidentals.....	\$650 00
Furnishing school building.....	100 00
Matron's salary.....	50 00
Personal teacher.....	120 00
School teacher.....	100 00
Kiu Kiang, native teachers and school.....	500 00
	\$1,520 00

Mexico.

City of Mexico, Bible women.....	144 00
School requisites.....	90 00
Orphanage.....	240 00
	\$474 00

Total.....**\$4,084 00**

CENTRAL BRANCH.

India.

Bareilly, orphanage.....	\$350 00
Hospital building.....	500 00
Lucknow, Bible women.....	250 00
School building.....	1,000 00
Zenana work.....	450 00
Cawnpore, Bible women.....	300 00
Paori, orphanage.....	90 00
Missionary teacher, outfit, passage, salary, and incidentals.....	1,500 00
	\$4,400 00

China.

Peking, Miss Combs' salary, and incidentals.....	\$750 00
Kiu Kiang, Bible women.....	100 00
Repairs on building and contingent expenses.....	150 00
Provisional appropriation for India and China.....	500 00
	\$1,500 00

Total.....**\$5,940 00**

CINCINNATI BRANCH.

India.

Bareilly, Orphanage.....	\$360 00
Hospital building.....	500 00
Missionary teacher, outfit, passage, salary, and incidentals.....	1,500 00
Lucknow, Miss Thoburn's salary and incidentals.....	750 00
Bible women.....	180 00
Girls' schools.....	200 00
Shahjehanpore, school and zenana work.....	556 00
Paori, orphanage.....	490 00
	\$4,536 00

China.

Foochow, three day schools.....	\$240 00
Six deaconesses.....	144 00
Kiu Kiang, medical missionary, outfit, passage, salary, and incidentals.....	2,500 00
	\$2,884 00

Mexico.

Missionary teacher, outfit, passage, salary, and incidentals.....	\$1,180 00
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Total.....**\$8,600 00**

BAITMORE BRANCH.

<i>India.</i>	
Bareilly, Orphanage.....	\$150 00
Hospital building.....	500 00
Bible women.....	288 00
Moradabad, Bible woman.....	60 00
Nynee Tal, Medical women and medicines.....	300 00
	\$1,298 00
<i>China.</i>	
Foochow, Miss B. Woolston's salary and incidentals...	\$650 00
Five day schools.....	400 00
Boarding schools.....	800 00
	\$1,850 00
<i>Mexico.</i>	
Puebla, Bible woman.....	\$60 00
School requisites.....	72 00
	\$132 00
Total.....	\$3,280 00

SUMMARY.

Total for India.....	\$36,736 00
" China.....	11,818 00
" Mexico.....	5,776 00
" South America.....	3,000 00
Total of appropriations for the year.....	\$57,330 00

REPORTS FROM THE MISSIONS, INDIA.

MORADABAD.

Mrs. Parker, Mrs. Gill, *Missionaries.* Bible Women and Teachers, Helen Roberts, Lizzie, Ada Roberts, Lavia, Fanny Ami, Jaue, Mahala Ames, Clara. Ten Non-Christian Teachers.

On this station our girls' schools are thirteen in number, ten for Mohammedan girls, and three for Hindoo girls. One of the latter was opened for high caste girls through the influence of a native gentleman who helps to support the school both by his means and his influence. He asked to have a Christian woman put in charge of the school, saying that it would be impossible to find a Hindoo woman qualified to teach anything more than easy reading. The three Hindoo schools are taught solely by Christian woman. The girls all read the Christian school-books, and some of them have commenced reading the New Testament, and Christian hymns. A few are learning geography and arithmetic, but most of them are only learning to read and write. These are the first Hindoo girls' schools that have proved at all successful here in Moradabad.

The schools for Mohammedan girls are all under the charge of a Christian woman, but there is also in each school a Mohammedan woman as an assistant. The girls that have remained in school during the year have made good progress in their studies; but, as usual, many for various reasons have left. The places of those leaving are soon filled with new girls, so that while we are sorry to lose those who have made some progress in their studies, we have some satisfaction in knowing that the whole number of girls brought under our influence and instruction is increased. The Psalms and the New Testament are read in all these schools, and many of the girls commit to memory portions of the Sacred Word.

The most interesting feature of our school work, in addition to the daily religious instruction given, is the opportunity that it gives us to open Sunday schools. We have had three in operation a part of the year, and could have more if we had more suitable teachers for them. One of these schools has numbered on an average fifty women and girls, all Mohammedans. They have learned much Bible history, can repeat the ten commandments, and sing many Christian hymns.

The Bible women have been at work regularly during the year visiting many women both Hindoo and Mohammedan in their homes. Some of these women are learning to read, so that now a few can read the Scriptures for

themselves. It is difficult to sum up or estimate the results of this form of labor. The work is a quiet one, carried on in the seclusion of homes among those who know little of the outside world, and who would shrink from observation.

In our efforts to reach and benefit heathen women we have not forgotten those among us who have taken the name of Christ, many of whom are still very ignorant, and who should receive special attention at our hands. Arrangements have been made by which all who wish may be taught to read; a service is held every evening in the chapel for reading the Scriptures and prayer which all are urged to attend, and class and prayer meetings, especially for the women, are regularly kept up. Nearly all the women and older girls are members of the Woman's Missionary Society. Meetings are held monthly, which have been well attended and have often been times of much interest. The whole amount of money collected during the year is sixteen dollars, five of which were sent to Bareilly for the Hospital building. This organization has done much to increase the missionary spirit among the women here.

AMROHA CIRCUIT.

Mrs. Zahur Ul Haqq, *Missionary;* Shulluk, *Medical Bible Woman;* Mary Andrias, Matilda Adams, *Martha's Vineyard Bible Women;* Kasanthra, Lydia, *Teachers.*

THE work among the women and girls at the different places on this circuit has been carried on as usual during the year, and in nearly every place with some apparent success. In the city of Amroha, the work has been confined mostly to a few Hindoo families living near the Mission premises. The Mohammedan women there are very bigoted, and since the conversion of one of their priests two years ago they have been very careful not to encourage the visits of Christian women. In Husnpoor a girls' school has been opened and several families visited by the native preacher's wife. Several among the low class Hindoos seem much interested and the work among them is very encouraging.

There have been twenty-one girls connected with the girls' boarding school during the year. All have been regular in their attendance at school, and most of them have shown commendable zeal in pursuing their studies. The girls of the first class have been in Moradabad a part of the year in order that they might have better advantages than it was possible for them to have in Amroha. These girls can read the Hindoo, Persian, and Roman Urdu, and are reading the third book in English. They can write in the Hindoo and Roman characters, and have made good advancement in the study of geography, arithmetic, and grammar.

Much attention is paid to the religious instruction and training of the girls. Four of them are members of the church and several others are on probation. The older girls have assisted in teaching in the Sunday schools and have shown much tact in teaching heathen girls.

Two Bible women on this circuit are supported by the Martha's Vineyard Missionary Society. Matilda Adams is the wife of the native pastor residing at Bashta, about twenty miles from Amroha. She accompanies her husband in his visits to the native Christians in all the surrounding villages, and she regularly teaches the women and girls in all these families, reading the Scriptures, singing and praying with them at such visits.

Mary Angelo Adrias, who was formerly employed as a Bible reader at Khera Bajhera, in the Bareilly district, has been living at Kanth during the year. She has been faithfully at work and has succeeded in opening a school for Mohammedan girls which numbers fifteen. This is the first and only girls' school in a town of five thousand inhabitants. There are many Hindoo women living near who are in the habit of talking with Mary from the tops of their houses while she sits in the open court of her own house. In conversing with them one day she

found that they were in the habit of sitting where they could listen when the Christians came together for public worship. — [Since the above was written Mary has been called to her reward. ED. H. W. F.]

Shulluk, the medical Bible woman, has been at work in Amroha and in places near there. She has not accomplished all that we had hoped in opening our way to the homes of the women, but has been faithfully at work doing what she could for those who came to her or who called her to their houses.

SAMBHAL CIRCUIT.

Josephine Merrill, in charge of schools; Sarah Odell, Almira Blake, Medical Bible Women.

THERE are two schools for Mohammedan girls in Sambhal, and one in Sirsee, six miles away. There are eighty-five girls in these three schools, several of whom are reading Scripture history, and a few are reading geography and arithmetic. They are very fond of singing Christian hymns in their own native tunes. Josephine visits the schools in Sambhal at least four times every week, always giving religious instruction at these visits. She goes to Sirsee once every month, and gives a very encouraging report of the work there.

Sarah Odell has been in poor health much of the year, but has done something by way of giving out medicines to the women who come to the dispensary, and in visiting the sick in their homes. She has good ability for this kind of work, and we hope she may be able to accomplish more the coming year.

Almira Blake has been a part of the year at Harouri, a village where there was no other doctor, and her services were eagerly sought. She reports having treated over six hundred different cases. The school at Junete near Chandousi has been kept up as usual during the year. There are twenty-five girls in attendance.

BIJNOUR.

Mrs. Jackson, Mrs. Paul, Missionaries; Mrs. Banerjee, Mrs. Plumer, Visitors; Selina, Native Doctor; Elizabeth, Bible Woman.

WE have in Bijnour at present four girls' schools with an attendance of over sixty girls. Lady Muir visited them in November and expressed great satisfaction with them. Our dispensary has not fully met our expectations. There is a reluctance in going to such places; many have been treated at their homes, and frequently, when in the city, many have come to us and stood about the buggy till they have received some medicine. Not less than 150 persons per month have been treated since May last. We have in this way obtained admittance into the homes of many respectable families and have obtained to some extent the confidence and affection of the inmates.

There is one girls' school at Chandpore with an attendance of about fifteen girls. Mrs. Plumer visits the school once or twice a week and frequently visits her neighbors. She has also done something in helping the sick. Her advice is sought and she is very kindly received.

Mrs. Singh reports a great deal of interest in her work at Mandour. She has visited a number of women in their homes, read the Scriptures to them and conversed about them. They have also visited her at her home.

In Najibabad there are now only two schools. During the year we had at one time four and at another three. There has been a great deal of opposition on account of the effort made to instruct the girls in religion through the hymns. In the schools now open there are about thirty-five girls, who read very well and can do a little knitting and crochet and sewing.

Mrs. Paul has been indefatigable in her labors during the year. She has visited the schools and taught in one or the other of them almost daily. In November, we encamped in Najibabad and received over 600 persons who came for medical advice. They were treated to the best

of our ability, and our hope is that good was done. One young woman of very respectable family, who has been a sufferer for over five years, was greatly relieved.

At Nagina we only stayed a few days, but we were able to administer remedies to over 130 persons. Mrs. Banerjee occasionally visits her heathen neighbors, but has frequently been very unkindly received.

GURHIWAL.

Mrs. Wilson, Missionary; Rebecca, Matron and Teacher in Girls' Orphanage; Philemon, Rachel, Elizabeth, Teacher; Mildie, Alice, Bible Readers.

PAORI GIRLS' ORPHANAGE. — Early in the year we met with a great loss in the death of Rebecca, our matron. She seemed to be a woman in every way fitted for her work, quiet, active, and an affectionate earnest Christian, one we could not help loving. Since her death, Philemon and his wife have taken her place, living in her house with the girls, teaching and caring for them. Philemon has proved himself energetic, industrious, and trustworthy. There has been a great deal of sickness here this year; at one time a kind of measles prevailed that in many cases proved fatal. Four of the girls died, three perhaps from the effects of the measles, but the other was a feeble, sickly child. Two girls have been received during the year; our number now is ten. Three Indo-Chinese girls attended school in the orphanage part of the year.

At the close of the rains, Mr. Wilson commenced building the new orphanage; six rooms are nearly completed, — the school-room, the matron's rooms, and three of the girls' bedrooms; the foundation is being laid for two more bedrooms, a kitchen and store-room. The walls are built of stone and mud mortar, and the roofs covered with slate.

The buildings are so arranged that they form nearly the whole of the two sides of an almost square enclosure; a high wall of the same material as the houses is to form the other two sides. The wall is necessary to protect the girls from leopards, which occasionally make their appearance and are very bold, and also from thieves and other bad people. There is a spring of water near, which we are planning to have run through the enclosure. When the orphanage is completed it will be a comfortable, safe, and easy place for the girls.

BIBLE READERS. — Mildie has visited several villages, and sometimes I have accompanied her. Khiyalee, Mildie's husband, always goes with us; he calls the men together and sings, or talks to them, while we talk with the women; the women here are very timid, and shy of Europeans.

Alice has not visited the villages much as yet, I hope she may be more efficient next year. Mildie receives no wages, but her travelling expenses are paid.

There are four girls at Sreenugger; the reported number of scholars for November was seventy-two.

NYNEE TAL.

Mrs. Humphrey, Missionary; Martha Janvier, Medical Bible Reader; Florence, Mahala, Laura, Mary, Female students in Medical Class; one Hindoo female teacher.

THE Medical work in Nynee Tal has been carried on the past year with greater facilities than formerly, as we have had a fair supply of medicine in our dispensary, and a ward for female in-door patients. By these means Dr. Humphrey has been able to give his students, both male and female, clinical instruction right on the ground.

Large numbers of patients, both male and female, have been present throughout the season every morning during the hours for dispensing medicines, and the ward has rarely been without inmates. There have been several cases of women of high-caste who have remained several weeks for treatment, during which time the female students and the Bible reader have daily visited and

taken care of them. Of course their food was prepared by their own relatives, so that their caste might remain intact.

The medical Bible reader is the only woman who has visited outside families and patients. She has been very busy most of the season and has been most willing and cheerful. She has often been sent for when night was coming on and rain pouring heavily. Twice she had very serious cases and came to Dr. Humphrey for advice, but the results were favorable in both cases.

She has also visited the two small girls' schools we had in Nynee Tal last year, and occasionally in the families of native gentlemen.

There have been six male and four female students in the class this year, but Dr. Humphrey has not been able to teach as regularly as in former years on account of failing health. An excellent native doctor has however given daily instruction.

SCHOOL.—We have had a few girls under instruction in both of our bazars in Nynee Tal during the past year. In the upper bazar they were taught by a Christian woman, and were paid about five cents per week for coming. They were mostly Hindoo girls.

In the lower bazar the wife of one of our school Pundits gathered the girls and women who lived near her into her house and taught them. She had ten high caste young women and girls under instruction.

In Huldwanee we have the usual school among the lower caste girls this cold season. The interest in the school seems greater than formerly, and there is a more regular attendance. There have been twenty-seven girls, with a daily average of twenty-two.

BHEEM TAL.—About twelve miles from Nynee Tal there is a fine lake of the above name where there is a tea plantation and a dak bungalow, or rest house. The people here are of a superior class, well educated and in good circumstances. Early in 1872, we opened a dispensary at this place and sent an excellent native brother and his wife to live there. Both Isá Dás and Chastine passed a good examination in medicine in 1871, and had certificates given them. We visited them in November, and were greatly pleased with their work. Their comfortable little house and dispensary room are close by the road to Huldwanee, and hundreds of people pass that way every autumn and spring on their way to and from the Bhábar, so they have ample opportunity to try and benefit them in many ways. Chastine has been called to visit all classes of women at their homes, and in one case she literally saved the life of a young woman by her timely aid.

There has been a marked change in public opinion in regard to missionaries, in this section, since the medical work began in Kumaon, five years ago. The Brahmins were particularly dogmatical and intolerant, but are now civil and ready to listen to the gospel. A missionary of another society passing through there remarked the change in the leading Pundit and inquired the reason of some one. The answer was, that a son of the Pundit received a severe injury and was in great danger, and the missionary doctor from Nynee Tal cured him, since which he liked missionaries.

DWARAHATH.—John Barker and wife removed to this place early in 1872, and took charge of a new dispensary, just finished there. Dwarahath is about thirty-two miles from Nynee Tal and twelve from Raneé Khet, where there is a station of the London Missionary Society.

This is entirely new ground, and the people, although glad of the medical aid, did not look with a kindly eye upon teachers of the Christian religion.

BAREILLY.

BAREILLY STATION.—Mrs. Scott Mrs. Judd, Miss Swain, M. D., Miss Sparkes, *Missionaries*; Nelly Bane, Harriet Fisk, Linda Coit, Fannie Moulton, Mary H. Thomas, *Bible Women*; Nannie Begum, Walaiti Begum, Isra', Narainee, *Teachers*.

The work during the past year has been done chiefly

through the agency of Bible women. Three were employed for this place, viz., Mary H. Thomas, Linda Coit, and Fannie Moulton.

Every day in the week, excepting Sunday, each one was required to visit some place to read to the women or teach some school as the case required, and on every Monday morning they received the programme of the week's work (which was varied so that it might not be monotonous to them) and to give an account of what had been done during the previous one. In this manner they have all been kept constantly employed when able to work. Fannie Moulton has taught the Christian school for two months past, but she formerly took turns with the other two women in visiting and teaching in the fourteen girls' schools in the city. She is a good, faithful worker, though young in the work, and will in time be one of our best helpers. She is one of the medical class that graduated last year.

Only four of the above-mentioned girls' schools are kept up with Mission funds; the other ten are paid for out of the Bareilly municipal fund, and are called Bakh-tawar Singh's schools; but there are ten visiting places where we may go as often as we like, and read and explain the Scriptures to quite a number of women and girls, just as we would be in Mission schools, with this advantage, that there is no financial burden to the Mission. There has been ample work for all three Bible women in the city alone; but to save the expense of hiring a teacher for the Christian school, all were required to teach it by turns until Fannie Moulton was no longer able to go to the city. But next year all three must be working in the city daily, as Linda Coit has opened a very interesting work among the Mehtar women. These poor women flock to hear her read from the "Word of life."

I cannot say too much in praise of the M. H. Thomas Bible woman. She is constant in her labor of love towards her heathen sisters, and though retiring and modest in her disposition, she has a great influence over the native women generally. Christians, Hindoos, and Mohammedans all seem to love and respect her.

THE CITY MISSION.—There are four female teachers employed in these, two Hindoo and two Mohammedan women. These are in a very encouraging state, both as regards attendance and progress of the women and girls in their studies. But we have lost some of our best scholars from two schools, they having been married during the past year. All of them are capable of teaching, and six do teach schools in the city, two of which are our Mission (Hindoo girls) schools, and we verily believe they know much of the way of salvation though they are not professed Christians, and in point of knowledge and general intelligence they are far in advance of less fortunate girls who had not the privilege of attending our schools. This is encouraging to us when we remember that five years ago it was a difficult thing to find a woman capable and willing to teach a school in this city. Miss Sparkes thus describes her work in the city:—

"My duties in connection with the orphanage have mostly engrossed my time and heart during the past year. We have kept up monthly examination and weekly teachers' meetings during the greater part of the year, and both the teachers employed and a majority of the girls have worked faithfully.

"I have been able also, with the assistance of two good Bible women, to engage in a little outside work. An opportunity presented itself early last May of opening a new Hindoo school in the city, of which we gladly availed ourselves, and the school is still in progress, taught by the wife of a Brahmin Pundit. For the first five months the attendance averaged about ninety; then the school was closed on account of cholera, the teacher herself having an attack of it. A number of the women usually assemble on the day of our weekly visits there; we have sometimes met as many as thirty at one visit, thus giving us an opportunity of conversing with or reading to

them. We also visit the families of some of the children."

Our zenana work is mainly in the Sudder Bazaar, a place about two and a half miles from our mission premises. An East Indian lady living there directed us last May to a Mohammedan family who she thought would receive us. After visiting there two or three times, the wife of a Bengalee Babu, living next door, called to us from over the wall to come and see her. Since then we have gradually gained access to others, have visited in all twenty families there. Five of the twenty, after receiving either one or two visits from us and learning our object, desired us not to come again, but the other fifteen families we still visit regularly. We have found the prejudices of the people very difficult to overcome, and they yet feel very much afraid of our working some charm that will cause them instantaneously to become Christians.

Our work, however, is not without its encouragements; all whom we visit will now allow us to read the Scriptures to them, and a few will read for themselves. One woman in the first family we visited has accepted a copy of the gospel of St. John, from which she reads a little every day. She reads aloud to the other members of the family, and when we visit them, they tell us of what they have read. Some of the other women of the family have now commenced learning to read. To another, a Bengalee lady, we are reading the same gospel, by course; she is also studying and will soon be able to read it for herself. Still another is reading the Pilgrim's Progress, in which she seems greatly interested, and says she reads it aloud to her husband in the evenings. Four families only have as yet commenced learning to read, but others have learned knitting, wool work, etc.

Both the Bible women, Harriet Fiske supported by the New England Branch, and Nelly Bain, now Nelly Peters, supported by the New York Branch, have proved efficient helpers. Nelly was a member of the medical class; she has a real love for the work and her services are invaluable. Harriet was only with me three months, but during that time worked faithfully. She made her way into several new families and succeeded in opening a small school in the Sudder Bazaar; commenced with three girls and had eight in regular attendance when she left to accompany her husband to Seetapore. We succeeded only two weeks since in getting another teacher. The eight girls still attend, but as yet there is no increase. Emma Hedger is now employed as Bible woman in Harriet's place. She is a modest, quiet girl, and is just learning the work, but we trust will prove useful.

THE WOMAN'S MISSIONARY SOCIETY.—We must not forget to mention our society at this place. There are upwards of eighty names enrolled upon the secretary's book as members for the year 1872, more than double the number for the previous year when it was first organized. The contributions of the past year amounted to Rs. 40-10-3. This society is chiefly composed of native Christian women and girls in the orphanage belonging to the first and second classes. These all give according to their means, some two pice, others one or two annas. The missionary ladies of the station also belong to this society, and they, with Cornelia Jordan, a Bible woman, form the corps of officers. At the beginning of next year new officers will be elected, and we desire that more of the native sisters be elected as such. There is a manifest growing interest in the cause among the native Christian women. The appropriations of the past year were given towards the erection of the new Mission church by the unanimous vote of the society.

GIRLS' ORPHANAGE.

Rev. G. W. and Mrs. Judd, *Managers*; Miss Sparkes, *Preceptress*; Mrs. C. Vincent, *Matron*; Miss Clara Roberts, *Pundit Nund Kishore*, *Moonshree John William*, *Miss Fanny Roberts*, *Harriett B. Soule*, *Emma Porter*, *Eveline M. C. Nind*, *Phebe Jackson*, *Ells Miriam Simpson*, *Teachers*.

It was with no small degree of anxiety that we entered

upon our duties at the commencement of the present Conference year. As the care of the orphanage was to us a new department of mission work, we had fancied to ourselves many difficulties in connection with it that do not really exist. There is, however, quite enough to tax all ingenuity and strength, particularly in trying to develop the girls spiritually. Miss Sparkes has managed the educational department entirely, and often assisted in other matters connected with the clothes, etc., so that our greatest care has been, after making them comfortable in their homes, to lead them near to Christ and implant in them a higher Christian principle.

The health of the girls has been remarkably good, especially in view of the great amount of sickness around us. We have not had a case of cholera or any other epidemic during the year. For this we are devoutly thankful to God, and feel that His good hand has been with us in a very marked manner to preserve us, especially during the months that cholera prevailed. We had but one death during the year, and that was of a little babe, brought to us in a dying state and who only survived a little time.

Nine girls have married and left the school, and one has gone out unmarried, while nine have been received; so that our number is only one less than at the commencement of the year.

MEDICAL WORK.

Miss Swain, M. D., *Medical Missionary*; Mrs. Jane Sheahy, Mrs. Rebecca Jones, *Assistants*.

THE retrospect of our work during the year shows that although it has been much in the same routine as that of the two previous years, we have much reason for encouragement and gratitude; each year the people become more accessible, their prejudices grow less, and we are able to gain their confidence more fully. It is not often now that we meet with a sick person who refuses to take medicine from our hand.

Bareilly has been remarkably free from epidemics and malignant diseases the past year, compared with most other cities in the northern provinces. We have been called to twenty-six new zenanas; this has opened the way as usual to more friendly intercourse and religious instruction. Five hundred and forty-three professional visits have been made and twelve hundred patients have received medicine at the mission house. We have also been able to continue our social visits at the homes of many of our former patients. These visits are always pleasant to us and we trust profitable to them. After listening to their many questions and inquiries concerning our dress, habits of living, and to their own family affairs, we are allowed to read to them from the Bible or some other book, sing or engage in religious conversation.

By the help of two native Christian women, Eliza and Elizabeth Joel, we are giving regular instruction in seventeen zenanas. They serve in the capacity of both Bible readers and teachers. Eliza has been a most faithful worker all the year, scarcely missing a day except from sickness, or such days as she could not be admitted into the zenanas. Her pupils have made rapid progress in reading, also in sewing and knitting; several of them read the Scriptures fluently in Hindee. Elizabeth is one of the graduates of the medical class, and has been at work about three months. She is doing well, and with a little more experience will make a valuable helper.

MEDICAL CLASS.—Thirteen of the girls passed their final examination on the 10th of April in the presence of two civil surgeons of the station and Rev. Dr. Johnson of our mission, who granted them certificates of practice in all ordinary diseases; eleven of them have since married and left the orphanage; five of them remain here in the station, as their husbands are students in the theological school. The other six have gone to

our different mission stations, and reports of their work will be given by the ladies under whom they are working.

We have no medical class at present, but shall organize as soon as the older girls in the orphanage are prepared for study. Our dispensary building is well under way. We trust it will be ready for use in about three months. Will the good friends in America, who have responded so nobly to our request of last year, both by their prayers and their money, accept our best thanks, with the assurance that their efforts in our behalf have been most heartily appreciated.

PILIBHEET.

C. Butler, *Bible Woman*.

IN the beginning of the past year work was opened in several zenanas at this place by Clementina Butler, Bible woman. Her report of it is favorable, though I have not had the privilege of seeing it myself. She is a good, pious young woman, and will exert a good influence wherever she may be. She was educated in the orphanage, and was married to one of the native helpers some four years ago.

KHERA BAJHERA.

Susan Hamilton Ridding, *Bible Woman*; Azizan, *Native Preacher's wife*.

SUSAN H. RIDDING has been working in Mary Angelo's stead for part of the year at this place. She has had access to all the zenanas in which Mary had opened work, and being one of the medical graduates from Miss Swain's class, has had good opportunities to use her medical knowledge and skill, as many sick have gone to her for relief. She worked for a time most faithfully, but she has lately had some great discouragements and opposition. The best friend of our Mission among the Hindus there died not long since after a short illness. He donated the house and grounds for the use of the girls' school in the village, and befriended missionaries and native Christians in every way in his power. He saved Major Gowan's life during the mutiny, by keeping him in his own house, treating him as a brother, and thereby endangering his own life. He was a kind-hearted man, a good husband and father, and we feel that we have lost a true friend. However, he had a good many enemies in the place who were jealous and envious on account of favors bestowed upon him by Major Gowan and the English government for his staunch loyalty. So when he took ill he feared they might bribe the native doctor to give him poison, and he would take no medicine from any one, not even from Susan; but when his friends, at last, in despair of saving his life by the native charms and enchantments, that they had been practising over him, sent to her as a last resort, she sent him a dose of quinine which he took. But the disease had run its course and he died not long after. This was enough for the enemies of the Mission there. At once they reported that Susan had poisoned him, and they took advantage of the poor widow's grief to prejudice her against the unoffending Bible woman. She shut her doors against her, and having a great interest in the girls' schools, on account of the interest her husband had taken in it, that too for a time was closed, as no girls would attend, it being part of Susan's duties to visit it. But now the storm has in a measure passed over. The widow is friendly to the other native Christians there, especially to Azizan the native preacher's wife, and now claims her for her best friend, as she goes often to see her and points her to the "Better Land" where death never enters. The school is again in progress. But we are sorry to say she will not yet receive Susan, saying the latter had not been careful to give the proper medicine. The Bible woman seems to have become so discouraged by these things as to have lost her interest in the work, and we think it best to send another person in her place from the first of the coming year.

Azizan is doing good in the place. Her family duties take up most of her time and attention, for she has four small children; but she works for the Lord whenever she can. She is a model Christian in one respect, for she gives three rupees every month out of their salary of twenty-eight rupees per month, for mission and charitable purposes, — two rupees being sent to Bareilly for the Missionary Society, and one being distributed to the poor of Khera Bajhera. It would be well if all Christian women would give as liberally according to their means.

SHAHJEHANPORE.

Mrs. Johnson, Mrs. Buck, *Missionaries*; Allyna Thomas, Minerva Adams, Eliza Burgh, Ranees, Kesia, Sydnia, Clorinda, *Bible Women and Teachers*; Eight Non-Christian Teachers.

THE first girls' school established in the city was commenced with great difficulty in 1867. The number has increased to six Mission schools, and nearly as many under the management of government and municipal authorities.

To the six schools in the city a most faithful and competent Christian woman is wholly devoted, as superintendent. In addition to this, the missionary ladies visit and inspect the schools frequently. There are from twelve to twenty-five girls in each school, and quite a number of women; especially do they gather in when the Mem Sahiba goes to hear their Scripture lessons, catechism, and hymns.

The village schools have not yet been placed under such careful superintendence. Efforts are being put forth to make them as efficient as possible. There are some twenty-five girls attending the Tilbur school and fifteen in the one at Powayan. There is a good opening at Hurdai; but the demand there is for a teacher who can, in addition to the usual requirements, teach English. We have had difficulty in securing such a teacher, yet expect soon to supply the demand. There is also a small school at Ramapore. The compound school, composed largely of women of the widow's home, is small, but has been kept up most of the time. Some of the younger widows have married, and service has been secured for others, thus considerably reducing the number. Panapoor has not only a school for girls, but also one for women, with fifteen in the former and twenty-five in the latter. These of course are all Christians, as are all who live in the village, numbering nearly two hundred. The girls' school has suffered great loss in the death of its devoted teacher Lillian, wife of Seneca Falls, the teacher in the Boys' school. Lillian was brought up and educated in the girls' orphanage, and was, in addition to being a good teacher, a most excellent Christian woman, and has doubtless passed from labor to reward. In these ten schools 180 pupils, beside the women who attend occasionally, are being taught not only reading and work, but also the word of God. The influence of this must be seen both in time and in eternity.

The work has been most timely and efficiently strengthened by Mrs. Buck, who joined it in the middle of the year. She has organized one new school, and entered heartily into all the work.

BUDAON.

Mrs. Hoskins, *Missionary*. Mrs. Sophy Reid, *School Inspectress*. Parmelia Post, Martha A. Bruce, Lachmi, *Bible Readers*. Lachmi R. Ghota, Jane Bisnowli, Eliza Saheswan, Nellie Morris Bilsli, *Bible Readers and Teachers*. Five City Schools, one Musalmani School.

THE school work in Budaon city has greatly increased during the past year. We have now fifteen girls' schools, in the more advanced of which, in addition to the usual school books, the New Testament, Scripture history, and the Mission Tract Society books are freely used. Each school registers from eleven to twenty-two girls, and, as far as possible, these schools are supplemented by the

visits of the Bible women to the different mohallahs or districts, so that mothers and daughters are being instructed together in the way of truth.

There are three female Sunday schools in successful operation in Budaon: one for Christians at the Mission House, one in Lotanpur (where we have a day school), and one among the Punjabis. The last two are in charge of the Bible women. In the Lotanpur school the women and girls are committing to memory the gospel of St. John, having already memorized the ten commandments and a good part of the catechism. The Punjabi school is not so far advanced. The Bible woman reads a portion of Scripture, and explains it, questions the women on the last week's lesson, and teaches the catechism and hymns.

The Bible women have been doing a good work during the year. One of them reports that she has missed but one day's visiting in the six months since she was appointed, with the exception of camp-meeting week, and I think the other could give as good a report. We have lately appointed a third Bible woman for Budaon city, and could easily find work for one or two more if the women were available. This work is among all classes of people, Musselmans, Brahmins, Thakurs, Kayaths, and Banyas, as well as the lower classes. Aside from the schools, we have between thirty and forty visiting places, in each of which are found from four to twenty or more listeners, and we are gratified to learn that they not only listen to the truth, but, in some cases, find in it something to cheer and comfort their hearts.

In the villages and out-stations the work is very satisfactory. In Ghota, we have a very efficient Bible woman who truly loves souls and is bending all her energies to aid in extending Christ's kingdom. She has in charge four villages from a half mile to two miles distant from her home; these she visits constantly, in each place teaching a few to read, reading the Bible to those who will hear, teaching the catechism and hymns, and holding prayer-meetings with the Christian women. Two women have been converted and baptized in Ghota during the year.

In Bissowli also, two women have lately been converted. One, with her husband and child, was baptized during our recent visit to the place; the other was not at liberty to take baptism at present; but we are fully assured that she has been baptized from on high. The Christian women and children, and a good number of others, are making excellent progress in their reading and are well instructed in the Bible and catechism.

The Mundia work is very promising. Since the early part of year, we have had no Bible woman stationed there, but the only Christian woman in the place, though herself but a babe in Christ, and uneducated, save as taught by the spirit, has been working with a zeal and earnestness which might shame older Christians, and the result is, that instead of one Christian woman, we have now eight who have professed their faith in Christ and been received into the church by baptism. In Bilsa, we have two schools. The one taught by the Bible reader includes Christian women and children, and those connected with Christian families, with a few Hindoo girls besides. The other school is for Mohammedan girls.

LUCKNOW.

Miss Thorburn, Mrs. Craven, Miss Tinsley, *Missionaries*; Miss Mooney, Miss Rowe, *Assistants*; Miss H. Singh, Mrs. Davis, Mrs. Wright, Mrs. Ellen Qadir Baksh, Mrs. Olive Yaqub, Moti Khanam, Begama Sahib, Fahiman Nisa, Zahma Begam, Krishna, *Teachers*; Mrs. Priscilla Massih, Mrs. Catherine Massih, Mrs. Caroline Richards, Mrs. Rosamond, Mrs. Susanna Jacobs, Miss Ellen Richards, *Bible Women*.

Less progress has been made during the year than we hoped at its beginning, yet the work has been done and we have few discouragements to record. Many visits have been made, but regular instruction given in only a

few families. We might have done much more if we had been able to secure properly qualified teachers.

Two new girls' schools have been opened during the year, one for Hindoos, and one for Mohammedans. There are now two hundred and thirty-five girls in school, some of whom are making good progress in elementary studies. Religious instruction is given in all the schools.

Our Sunday schools have increased in number from two to seven; some of these are held in the school-houses, while others are entirely independent of a week-day school. Thus far this is our most interesting and encouraging work, and from many indications we are led to believe it will bear the richest harvest.

A missionary society was organized in March among the English-speaking members of the church. Its object has been to assist in the woman's work of the Mission, and especially in helping poor and friendless Christian women to support themselves, by teaching them work and finding them situations. For this purpose a sewing class was formed which has met twice a week throughout the year, with an average attendance of seven. A Hindustani society has also been organized, which enrolls thirty-five members, and which promises to awaken and direct the interest of those who attend it.

Six Bible women are at work. Four have been employed during the year, and the other two have more recently been engaged. Priscilla Massih has been out day by day among the poorer classes of Hindu women. She meets a glad welcome into the homes throughout her district. I am sure no Brahmin priest among them has a larger acquaintance or more friends. They gather around her, all attention, while she reads and explains the word of God, and they frequently exclaim "true, true, good words," but it is difficult to make them understand that these good words are for them. Catherine Massih has been mostly among those who bear the Christian name, but really and as much in need of light as the Hindoos. The Bible is to them a new revelation.

Caroline Richards' labors have been among Mohammedan women of the middle classes; she too has a welcome and attention while she reads the Book of books. Ellen Richards is teaching in the native girls' schools, where Christian teachers are not obtainable. Susannah Jacobs and Rosamond have had but little experience as yet, but promise to be good workers in this field.

MEDICAL WORK. — Although we are not favored with an M. D. among us, we manage to treat a number of sick from week to week, and have not been altogether unsuccessful. Some Hindoos, whose prejudices are strong, take medicines from our glasses, and also suitable food prepared for them in our own homes. As we pass among the poor in the city our hearts sicken at the great amount of suffering among them, and we cannot stand outside this open door. We need many things for this department, and hope the coming year to be more fully supplied, and to do more for the suffering.

CHRISTIAN GIRLS' SCHOOL. — We are glad to be able to give an encouraging report of this school. During the year it has increased steadily in interest and numbers. We began last January with thirty-one pupils, five of whom were boarders, and closed in December with sixty-five, twenty of whom were boarders. At first we labored under the difficulty of teaching from very inferior text-books, and without either maps, charts, or globes. We are happy to say that the want has been met by donations from home: one from the W. F. College, Cincinnati; the other, a most generous gift from friends in Indiana, by which we are supplied with books suitable to all grades as well as maps and charts, a globe, singing books, and other good and useful things. We have noticed a decided gain in the examinations since their introduction.

During the year a new boarding hall has been erected, capable of accommodating about thirty girls. There has been little or no sickness, and their home has been a bright and happy one. Quite a number of the girls are

true, earnest Christians. Our Wednesday morning prayer-meeting is always a time of refreshing, and has been the means of doing much good in cultivating a working spirit among the larger girls. Several have Sunday schools among the women and children of their Hindoo and Mohammedan neighbors where they are working zealous for the master. One has also a flourishing little day school where she teaches before her own school hours, and besides does some zenana work near by.

Two have left us, — one married, and one little day scholar God has taken home.

Our prospects for the next year are flattering. So crowded are our rooms now that we are compelled to build a school-house. We will reopen in February with a more complete course of study. We are anxious to afford a liberal education fitting the girls for as high and useful a position as they can occupy, and not unfitting them for any place God may give them to fill.

SEETAPORE.

Mrs. Cunningham, *Missionary*; Betsey, Harriet, Jessie, Kitty Downey, *Teachers and Bible Women*.

WHEN we arrived at Seetapore, we found one girls' school in the old city of Seetapore; but the attendance being small, and the expense increasing we thought best to close it after a trial of a few months.

We now have two girls' schools at Khyrabad. The school of Mohammedan girls is taught by Kitty Downey, the wife of one of our native preachers. Kitty was educated at the Bareilly orphanage, and is well qualified for the work.

We met with a great amount of prejudice and opposition in opening schools at this place. Our school of Mohammedan girls was twice broken up before we succeeded in establishing one that promised permanency. The school now in operation is composed of an older and better class of girls than the former ones.

The Hindoo girls' school is taught by an elderly Hindoo Pandit, and numbers twenty-two, as shown by the register, but we rarely found more than eighteen when we visited it. We cannot at present put a Christian teacher into this school; but it is often visited by our Christian woman, who give such religious instruction as necessary caution permits. Of the Bible women, Harriet has been with us but a few weeks, but by her activity shows a commendable zeal for the work. Betsy has been employed most of the year, but Jessie is just commencing as a Bible reader, having been employed as a teacher in the Seetapore school in the early part of the year.

ROY BAREILLY.

Mrs. McMahon, *Missionary*; Susanna, *Teacher*; Elizabeth, Salome, *Bible Women*; Mrs. Plomer, *Bengali Zenana Teacher*.

THE Mission work has gone on in Roy Bareilly during the year 1872 much as in the preceding year.

The Mission compound school has continued under the care of Susanna, exhorter Philip's wife. The attendance has averaged thirteen. Three of these girls were our Christian orphans, the rest Mohammedans.

The fort school has been much improved in the last two months of the year by having been placed in charge of a good teacher, a begum from Lucknow. More progress has been made during the time of her teaching than in all the previous year.

The system of pice-giving has been partially abandoned, and prizes of clothes or other useful things substituted. Six of the Mission compound school girls have been quite regular attendants on the Sunday school in the Mission chapel, while in the fort school, for the last two months of the year, the girls have been gathered each Sunday and instructed by the missionary and the Christian girls.

One Bible woman, Salome, for half the year, and the other, Elizabeth, for the whole year, have continued almost daily visitation, with no especial encouragement,

save that they were heard, sometimes willingly, sometimes reluctantly. Elizabeth has also been nearly every Sabbath since last summer to a small bazar village four miles from here, where a Sunday school is held by Mr. Plomer. The most pleasant and best appreciated work at the houses, has been among the Bengli zenanas. Mrs. Plomer, formerly a zepana teacher, has given gratuitous and hearty instruction, weekly, for half the year.

GONDAH.

Mrs. Weatherby, *Missionary*; Eliza Mitchell, *Bible Woman*.

LAST March we organized a school of twenty-five Mussulman girls in Gondah city. Everything moved along very nicely for about three months, when the teacher very unceremoniously disappeared; of course the children were scattered and the school quite broken up. After several fruitless attempts, however, we procured another teacher, a Moulvie, and succeeded in gathering a majority of the children again. We now have a regular average attendance of fifteen girls who are making very satisfactory progress.

We have another school composed of Mussulman girls at Colonelgunge, sixteen miles from Gondah. This school has an average attendance of fifteen.

There is a school at Secora, one mile from Colonelgunge, composed of fifteen or sixteen Hindoo girls, who are making most satisfactory advancement, especially in learning to read. These two latter schools are under the care of Amir Hossein and wife, stationed at Colonelgunge. We are hoping to open one or two more girls' schools in Gondah city, and have prospects of opening one in Bahraich.

BARA BUNKI.

Mrs. Rajab Ali, *Missionary*.

THE Mahalla zenana school was opened in March, 1871. The average daily attendance is twenty. At a little distance from this school another was opened in May, 1872, which now averages twelve. Another school is in a village two miles from Bara Bunki, which we begun in March, 1872. In all of these schools the missionary teaches sewing and knitting, and gives religious instruction. Two Sunday schools have been opened in the school-houses. A woman is employed to teach the girls Indian embroidery, as we thought this would be more useful to them than English fancy work. The average expense of these three schools is Rs. 36. Our purpose is to save something from these and open a fourth.

CAWNPORE.

Rev. W. J. Gladwin, *Missionary*.

DURING the year 1872, the ladies of Cawnpore organized an auxiliary society of the Woman's Missionary Society, of twenty-four members. Their work is naturally divided into two departments, English and native. The latter is distinct from the former in finances. There is one zenana visitor, paid six rupees per month, who is active and useful, visiting from three to six families daily, and frequently reading the Scriptures or other good books at the ghats, where the women congregate for their devotional ablutions. Her work is superintended by Mrs. A. Foy, president of the local society.

After much difficulty we succeeded in establishing a girls' school among the Hindoos. Failing to find a woman to teach, the parents of the girls chose a young man of one of their families, who serves as an average instructor. The zenana visitor gives frequent instructions to the girls, and they are occasionally visited by the ladies, but no Sunday school has been organized for them. I may add that I have refused a number of girls' schools offered upon a costly system of high pay for teachers, servants, and paying the parents for the time lost from work by the girls, as I determined not to embarrass the future operations of the society by such un-

happy precedents. The present school numbers fifteen girls. The cost is seven rupees per month.

The W. M. S. as here organized combines, to some extent, the labors of the Ladies' and Pastors' Union with those of the society proper. In a city where the English population is so great, so neglected, and so nearly connected with the natives in daily life, the salvation of English women must be a most powerful auxiliary to the work of a society that endeavors to reach native women. But the value of souls alone was a sufficient call to the work, and our ladies found no difficulty in so arranging the committees as to give entire harmony in both departments, and laboring so as to unify and harmonize the one great work.

Many families, both civil and military, have been visited. Relief has been given to many poor persons, and in all, the steady purpose has been to save souls.

At present the work of the ladies among our English population is far more encouraging than the other. So few of the ladies command a good vernacular that they naturally shrink from the native work, and turn their attention to those to whom they find more ready access.

CHINA.

FOOCHOW.

Misses Beulah and Sarah, Woolston, *Missionaries*.

MISS WOOLSTON writes of the Boarding School in Foochow, China: "There are twenty-eight pupils. Seven are from the families of native Christians, two from among the heathen, and nineteen are foundlings. None of them are Christians; but most of them are interested in and attentive to religious instruction." She describes day schools at a number of places near Foochow, and mentions the work of Tong Chio, a Christian woman, who manifests some zeal in Bible reading among the women.

KIU KIANG.

Miss Gertrude Howe and Miss Lucy E. Hoag, *Missionaries*.

These ladies arrived in Kiu Kiang the 13th of November. They are nicely settled in the Mission House with Mr. and Mrs. Ing. Hard at work upon the language, full of zeal for the salvation of the people to whom Christ has sent them, they give promise of becoming the very best missionaries. Miss Howe writes: "We feel as if God were nearer to us than ever before; the one dear Friend who has come with us from home. There has not been a moment when I would exchange this for work anywhere else. My interest in it is a continual pleasure."

PEKING.

Misses Browne and Porter, *Missionaries*.

During the past year a building has been erected, calculated to serve for school purposes, and also as a home for our missionaries. It was opened in August, and a school commenced with three little girls. Under date of March 27th, 1873, Miss Browne writes: "At the beginning of the quarter we had only five girls in the school; now there are eight; three of the number are eight years old, the ages of the others vary from ten to thirteen years. We are just thinking of a course of study for the school, which will ensure uniformity and progress. As our knowledge of the language increases, we shall give them lessons in various studies, though our personal efforts will mostly be directed towards religious instruction. They are bright-looking, intelligent girls, and enjoy their home with us. They help make their own clothes, and take delight in having the house and court neatly swept."

Religious meetings for the women in the neighborhood

have been held weekly, since August, with a good attendance. A late letter says: "For nearly three months we have ourselves conducted the exercises of the women's meeting. By making especial preparation we have succeeded in making ourselves understood, and the eager attention of some of our listeners has proved their interest. For some weeks, after the religious exercises in the school-room, the women have remained to read. They apply themselves with patience and persistency."

SOUTH AMERICA.

ROSARIO.

For the past year a Bible woman, Romilla, has been working in the above-mentioned city, under the guidance of Rev. and Mrs. T. A. Wood. Full accounts of her work have already been given in the "Friend."

CONSTITUTION.

ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible readers in those fields.

ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies, to be constituted and limited as laid down in subsequent articles.

ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SEC. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies, and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the Branch annual meetings; said meetings to be held within two months before the annual meeting of the General Executive Committee; said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter, at such time and place as the General Executive Committee shall annually determine.

SEC. 2. The duties of the General Executive Committee shall be, —

1. To receive the Reports of the several Treasurers, and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and demands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labor, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported, and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society, and to arrange with the Corresponding Secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

ARTICLE VI. — BRANCH SOCIETIES.

SEC. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati, shall be regarded as co-ordinate Branches of this Society, on their acceptance of this relationship under the provisions of the present Constitution.

SEC. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the Church: —

Districts.	States.	Headquarters.
I.	New England States	Boston.
II.	New York and New Jersey	New York.
III.	Pennsylvania, Delaware	Philadelphia.
IV.	Maryland, District of Columbia and Eastern Virginia	Baltimore.
V.	Ohio, West Virginia, and Kentucky	Cincinnati.
VI.	Illinois, Indiana, Michigan, Wisconsin	Chicago.
VII.	Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado	St. Louis.
VIII.	Arkansas, Mississippi, Louisiana, and Texas	New Orleans.
IX.	Tennessee, North Carolina, South Carolina, Alabama, Georgia, Florida	Atlanta.
X.	Pacific Coast	San Francisco.

This plan, however, may be changed by an affirmative vote of three fourths of the members of the General Executive Committee present at any annual meeting of the same.

Sec. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, — who may be a gentleman, — and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, nine of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

Sec. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct; each order of the Committee being duly signed by the Corresponding Secretary.

Sec. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants, and receive all the reports of the missionaries, Bible women, and teachers, who, by the plan of the General Executive Committee, are to be supported by the Branch.

Sec. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction, or with the approval, of the General Executive Committee.

Sec. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this Constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually may form a society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

Sec. 1. This Society will work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

Sec. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary Society of the Methodist Episcopal Church, and of the particular missions of that Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in those particular missions.

Sec. 3. The funds of the Society shall not be raised by collec-

tions or subscription taken during any church services or in any promiscuous public meetings, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee, by a two-thirds vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting; but Article VII shall not be changed except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

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FOR THE YEAR 1872-3.

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THE circulation of our paper has risen during the year to over 24,000. In its enlarged and illustrated form, it has continued to grow in favor with the public, and to call forth the friendliest possible notices from the religious press. During the year to come no pains will be spared to make it still worthier of the high position which it has achieved.

Every auxiliary should endeavor to secure as many subscribers as members. In this way only can an intelligent and permanent interest on the part of each member be cultivated. *To this end, let no auxiliary be organized without its agent for the procurement of subscribers for the organ of the society.* Nor should these agents be content to labor among the membership of the society. A single copy in a town where no auxiliary exists may lead to the formation of one. Such results have already occurred, and that repeatedly. *Indeed, in this respect, every subscriber should consider herself a special agent.* There is no way in which more effectual service can be rendered to our common cause. Will not our readers send copies to their friends and acquaintances, and solicit a subscription? The beneficent influence of a single copy in a new community will, in many cases, when measured by its ultimate results, be found incalculable.

All orders and remittances for the "Friend" to be addressed to the publishing agent,

MRS. L. H. DAGGETT, 36 Bromfield Street, Boston

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Expense of remitting money should not be deducted from the amount due for the subscriptions sent.

HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, AUGUST, 1873.

No. 2.



Hill Women of Nynee Tal.

HILL WOMEN.

BY MRS. E. J. HUMPHREY.

A TRAVELLER on his first visit to Nynee Tál is struck by the difference in the appearance of the plains and hill women, *i. e.* of the lower classes who are constantly met with. In the plains the women of the Sweeper and Chumar castes, and of the poorer Mohammedan classes, are those usually seen, and even those lowly women affect to be very desirous of keeping their faces hidden from the gaze of the passer-by.

The women of the first two classes mentioned are usually rather slender in figure, and often of pleasing features. The lower class Mohammedan women, however, are generally very plain and coarse in their looks, and with their hideous mutton-leg trousers are positively most ugly objects.

In all probability the traveller will have half a dozen strong mountain women among the fifteen or twenty coolies who take his baggage up the hill on their heads and backs, and he will observe that they carry quite as heavy loads as the men, and with far less grumbling. They know, however, how to stand up for their rights, both as to the weight of their loads and pay for their work.

Finely developed, strong figures, they are generally, with fine open faces and erect carriage. There is much less of that shrinking behind the *chádar* (or shawl), with affected modesty, although that extremely convenient covering is often brought into requisition if they are stared at too rudely.

The Hindostanee name for mountaineer is *paháryá*, from *pahár*, a mountain (first a short, second a like a in father), but it is usually contracted to *paháree*, which is, in fact, an adjective. A hill woman is a "*pahárin*."

The dress of the hill women differs somewhat from that of the women of the plains. They wear very full skirts of coarse country chintz, which they make up with the breadths cut off about a quarter of a yard too short, the top being pieced out with bright-colored cotton goods.

They wear a short under jacket called a *cholee*, which has a pointed centre of dark chintz and chintz of bright colors gathered around it to form a chemisette. Over this is a jacket reaching to the hips, cut low, like the present fashion

in female Christendom, so that the chemisette can be seen. These women in the picture are of a class called Sauns, a low caste of hill Hindoos. They carry very heavy loads on their heads, and are daily to be seen in the streets about Nynee Tál, carrying stone and timber for building, and boxes and furniture to different houses. Often eight or ten can be seen with an immense dining-table or a piano on their heads, and their shouts and laughter, as they exhort one another to keep step, are very amusing.

We often have little girls of this class in our school, but generally have to pay them a small sum weekly for coming, as their small earnings are valued so highly by their parents that they do not like them to *waste* their time in school!

There is no danger that any class of hill people will murder their infant daughters, for they always receive a sum of money for them when they give them away in marriage.

Even the descendants of Rájpoos have the same custom as the other people here, although in their own land of Rájpootána they had to pay large sums to their sons-in-law, and so were careful to make the claimants on their bounty few.

There are many other classes of people in the hills, most of whom keep their females in only partial seclusion.

Among the Dums who have no caste, except that of profession, there are many very respectable classes. They keep up a sort of caste distinction, *e. g.* the wood-carpenters and stone-masons, goldsmiths and blacksmiths, do not eat together, not that they look down on each other, but merely because they belong to different fraternities. No one has ever objected to our giving sweetmeats or fruit to the girls in our schools, but they would object to our giving them cakes, or anything made in our houses.

The Hindoo women of the hills are kept as closely secluded as their sisters on the plains, but they are extremely friendly to our Christian women who go to visit them, and are not afraid to receive them and their teaching. I have seen some lovely women in my visits to native houses, and have made some pleasing acquaintances. One woman whom I visited a few weeks ago in Huldwanee I admired very much. She was quiet and self-possessed, and at the same time very friendly. She has been taught to read and knit

by a Christian woman, and she read to me several hymns with a great deal of pleasure.

These high caste women are very religious, as they count piety.

Two native gentlemen called on us recently to consult about commencing a caste girls' school, and remarked the above to us. One of them, an old man, said that there are four months in the year when it is esteemed especially meritorious to fast, perform religious ceremonies, and feed Brahmins, and that many women observed these months with the greatest strictness, only eating, once in twenty-four hours, just enough food to sustain life, and spending all their time not required in household duties in acts of worship. I judged by what he said that the men are rarely so pious.

I asked this man if he ever saw a case of suttee. He answered that he had several times, and that he witnessed the very last case that occurred in this part of the hills. I asked him if he wished to see another, when both gentlemen with great earnestness expressed their abhorrence of the practice, and their gratitude to government for breaking it up.

The younger gentleman exclaimed, with genuine horror in his eyes, "O, it is dreadful! The poor woman goes to the funeral pile in a fit of religious enthusiasm, but when the flames begin to burn her, she shrieks and tries to escape, but the people close round her and shout madly so as to drown her cries, and pelt her with stones!"

The elder one then said that often the widows were mere children, and were burned with their husband's body, that they might not be burdens to their parents. So that, in fact, the practice of suttee was that of murder. Thank God that this terrible practice is forever at an end.

Hill people are more frank and chatty than the people of the plains, and, unlike them, cannot only understand a jest, but are rather fond of jesting. Their favorite epithet when provoked is "owl"; "O, you owl," they call out when occasion suits. They are said to be more truthful and honest than the plains people, and although they are far enough from being immaculate, they might perhaps bear the palm. Many thefts occur in Nynee Tál, but the hill people always say they are done by plains men, and it has proved to be so in many cases. I think hill

people more susceptible to kindness, and more apt to be grateful for any interest you take in them. They are especially grateful for attention in time of sickness, and when they recover, are always wishing to show their grateful remembrance of the kindnesses shown them.

A few hill women have been gathered into our mission churches in Nynee Tál and Paori. One of them has been in this mission ten years; has studied medicine, and is in almost constant practice. One other has also studied medicine, and assists her husband in attending patients and in taking charge of a dispensary.

Three others are in their villages with their husbands, not very far from Nynee Tál. They are all learning to read. Ujála, the eldest, is a sensible and interesting woman, very much looked up to by her family. Said her husband once to us, when we proposed that she should stay with us a few days, "Sáhib, if I am away from home a few days it does n't matter, but if she is away everything goes wrong."

The second is a bashful young woman just beginning to learn to read. Her husband deserted her soon after her marriage, but when he became a Christian he went and got her, and promised to be a good husband to her; and so far as I know, he treats her with great kindness.

The third, who with her husband and children has recently been baptized, is a bright, capable woman, and will be very useful among the women of her village.

Female education has not advanced here as in the plains, but the educated men seem to begin to understand their responsibility in the matter. They tell us that they are having their wives taught, and that the boys of our schools take their books home and teach their mothers and sisters. I have no doubt that this is true in many instances.

Meanwhile we do what we can to hasten the work, and by scattering interesting books and hymns, and by verbal instruction when there is opportunity, we sow the seed by the wayside, not knowing which shall prosper, this or that, but fully believing that

"Duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length."

Nynee Tál, April 19, 1873.

NEW-YEAR'S LETTER FROM CHINA.

BY MISS MARY Q. PORTER.

A NIGHT and a morning, and it is the first day ! The dawn of the Chinese New-Year. All night the walls of this quiet city in a plain have reverberated with the sharp crack and heavy roar of fire-works, great and small, straight and square, round and otherwise ; for thus the celestials are wont to usher in the first day of the year, after the manner of their ancestors, centuries before America's sons rang in their first Fourth of July.

A great wind is blowing, such as brings from the plains stretching far to the north clouds of thick dust that penetrates everywhere with its gray mantle. At such a time brooms and dusters are laid away as useless ; but after the blowing the amount of dust their use reveals is something wonderful. The wind will interfere with the comfort of callers ; for among the Chinese, as among other peoples, it is the practice to call on all one's friends on the first day of the year. Though, unlike the manner of Columbia's children, gentlemen receive gentlemen and no ladies appear, and their calls are continued for a number of days after New-Year's day proper. This custom,—so they say,—like gunpowder, existed in China first. The Dutch borrowed it from the Chinese and imported it into America, where it found favor, and by whose people it was carried across the Pacific into the foreign communities of China, and having circumnavigated the globe, here was for the first time adopted by the English, who, in common with Americans, now observe the custom, making the first of January very home-like to us who are so far from home.

Peking, our present home, is near the northern border of the great plain, and half encircled by distant ranges of hills that sweep the horizon on the west and north. It is a city within a city, plus another city—the Tartar city, in whose centre is the imperial city, within whose walls again is the enclosure called the prohibited city, which contains the palace buildings. Joining the Tartar city on the south, is the Chinese, or southern city. The whole has a circumference of about twenty miles. Conspicuous among the really imposing gate towers of the Tartar city, is the often noticed Peking observatory.

It is a sort of tower of masonry abutting on the inside surface of the east wall and extending some twelve feet above it. On the top of this tower there are several fine bronze astronomical instruments which have stood exposed to the weather through all the changes of almost two hundred years, and are still in a good state of preservation.

This point commands the finest possible view of the entire city, though in its summer dress it looks more a forest than a city ; and the thick foliage of innumerable trees, through which the yellow tiles of the palace building glimmer in pleasing contrast, overshadow the low houses and obstruct the view in all directions. The multitude of trees and birds is a great redeeming feature of this filthy city of dust and wickedness (that dust is near akin to wickedness all housekeepers will allow). The trees are enclosed in the walls by which all dwellings are surrounded, and we may not enjoy their shade ; but we may walk on the city wall and enjoy the sight of their refreshing green, and breathe the pure air which perhaps has swept the very woods beneath whose shade we used to walk. The little birds that flit about our high-walled courts are constant visitors during both summer and winter ; though the liveliest imagination cannot fancy that they, or those birds of loftier flight that fly shrieking through the air, ever saw America. It is but fair to add, all the birds do not shriek as they fly, only those that have whistles on their tails. These whistles are an ingenious sort of wind instrument made vocal by motion through the air, as they speed their flight, on the tails of pet pigeons that fly at large in great numbers over all the city. The whistles are tied to the birds before they take their daily flight. The peculiar *buzzing* shriek can be heard in all directions and for some distance from the city, to the satisfaction of the peculiar inventive genius of the Chinese mind.

Now, if you will pardon so abrupt a departure, we will consider ourselves transported at once from the tower to the point about which centre our deepest interest and yours,—the home of your missionaries and their present field of labor in the southeast corner of the Tartar city, a short run from the observatory. Here you find a work full of promise already begun, and the days be-

ginning to repeat themselves, — coming and going with the same round of oft-repeated duties as with workers everywhere. At the school we have an occasional sensation in the way of a new arrival, as with the last two bright little twins eight years old. They stayed two days and two nights, and then on a bright Saturday afternoon one of them run away. Rumor said "one little twin took the other little twin on her back and ran away"; but one yet remained, and the other, after a few hours of some anxiety, was found at home with her mother. They are both with us now, happy, promising little folks.

Four women remained after the last afternoon meeting to take their first lesson in reading. They began with the hymn, "There is a happy land," and learned one stanza, which we sang with them a great number of times. Their interest amounted to eagerness. They all pronounced the hymn "*hao ting*" (good to hear), and left assuring us that they would certainly come again and be sure and bring the books back, which they seemed delighted to be allowed to carry away with them. Thus the work goes on slowly—we trust surely. Some days it seems very slow; at other times more sure and fuller of promise. The prospects are encouraging, and give much reason to believe that the flame we have seen spring up shall grow and mingle its brightness with the glow of the many other fires already kindled, until the whole land shall be bathed in the pure light, and the glory of the fully risen sun of righteousness shall rest upon a nation redeemed.

Peking, China, Jan. 29, 1873.

THE VIRGIN OF GUADALOUPE,

THE PATRON SAINT OF MEXICO.

BY MRS. DR. BUTLER.

THE picture or image of this, the favorite and patron saint of Mexico, is to be seen in the house of every Romanist, and daily adoration is paid to it. Perhaps in no country on earth has this sin of "Mariolatry" such hold as in Mexico. For three centuries it has captivated and controlled the millions of this land, even when the miracle, so called, was disallowed by the Pope of Rome. For the *priestly* account of the wonderful mira-

cle, we refer to the statement of the illustrious Cardinal de Lorenzana, Archbishop of Mexico, as made by him in a sermon preached in the year 1760.

"In the year 1531, ten years and four months after the conquest of Mexico, the Holy Virgin of Guadalupe appeared on the mountain of Tepeyac. The matter occurred thus: On the 9th of December of that year, the adventurous Indian, Juan Diego, a native Quatitlan, went to Tlateloleo to study the Christian doctrine, inasmuch as it was there taught by certain holy Franciscan monks. Passing by the mountain, the most holy Virgin appeared, and told him to go in her name to the illustrious Bishop Don Francisco Juan de Zumarraga, and say that she desired him to come and worship on that spot. On the 10th of the same month Juan Diego returned to the mountains, and the holy Virgin appeared, asking him the result of his commission. Diego replied, that notwithstanding all his efforts, he could not obtain admission to the Bishop. 'Then,' the Virgin answered, 'Return, and tell him that I, Mary, the mother of God, have sent you.' Juan Diego carefully executed the order, but the Señor Zumarraga refused him credence, his only reply being that he must have some token to satisfy him of the verity of the annunciation. Again Juan Diego returned to the mountain with this message of the Bishop and delivered it to the holy Virgin, who appeared to him on the 12th December, for the third time. She ordered him then to ascend the mountain of Tepeyac, cut roses and bring them to her. The humble and happy messenger went, notwithstanding he knew full well that on the mountain there were not only no roses but no vegetation of any kind. Nevertheless, he found the flowers and brought them to Mary. She threw them in his tilma (a part of the Indian dress) and said to him, 'Return once more to the Bishop and tell him that these flowers are the credentials of your mission.' Accordingly Don Juan immediately departed for the Episcopal residence, which it is said was then in the house called the Hospital del Amor de Dios; and when he found himself in the presence of the prelate, he unfolded his tilma to present the roses, when lo! there appeared on the rude garment that blessed picture of the Virgin, which now, after centuries, still exists, without having suffered the slightest injury! The illustrious bishop took the image and placed it in his oratory. The Virgin appeared the fourth time to the Indian. She then restored to health his uncle, named Juan Bernardino, and told Diego, 'The image in thy tilma, I wish called the Virgin of Guadalupe.'"

The church erected in honor of this great miracle, and to contain this wonderful picture, is about three miles from the city of Mexico, where the ground begins to rise, and from the foot of the chain of the Sierra, that towers towards the north; the (probable) original chapel is on the top of an adjacent hill.

"The altar at the north end of the church, and the canopy and pillars around it, are of the finest marbles. Above it, in a frame of solid gold, covered with a crystal plate, is the figure or image of the Virgin on the Indian tilma, with the motto —

'Non fecit taliter omni Nationi.'

On each side of the image, within the frame, and extending its whole length, are strips of gold literally encrusted with emeralds, diamonds, and pearls. At the feet of the figure again there are large clusters of the same costly gems. From each side of the frame issues a circle of golden rays, while above it, as if floating in the air, hangs the figure of a dove, of solid silver, as large as an eagle! — *Mager.*

Passing over the accounts which Mager and others give of the splendid treasures and magnificent ornaments of this church some thirty years ago, we turn to what Col. Evans says of it at the time of his visit in 1869.

"The wealth once held within these four walls was almost fabulous; and even now, when silver and gold in many places have been replaced by baser metal heavily gilded, it is still enormous. The choir and surroundings of the great organ are all of precious metal, and the gallery leading down from the choir through the centre of the church to the great altar on the north has on either side a massive railing or balustrade of solid silver, sufficient in aggregate weight to load a first-class railroad car, at least. The altar is surrounded by burnished metal on every side, and all the altar ornaments, which are almost numberless, huge and massive, are of solid gold and silver." "The whole worn and worm-eaten floor of the great edifice was covered by kneeling Indians, all devoutly repeating prayers, and many carrying lighted wax candles in their hands. Quietly as possible we worked our way through the crowd, and reached a central point. Wrapt devotion was on every face, but the intense bigotry which once characterized the assemblages here is fast passing away. We stood erect, though bare-headed and silent, amid the vast kneeling throng, and not a single reproachful look was cast upon us. Twenty years ago, had four heretics from a distant land thus dared profane this holiest of God's holiest temples with their accursed presence, their lives might have paid the forfeit; but the light of a higher and nobler civilization is dawning on even the most benighted portion of the people of Mexico."

"On one side of the church I noticed a great number of rude pictures representing miracles in the way of cures of deadly diseases, or direct interposition to save the imperilled from instant death, performed by the Blessed Virgin of Gaudaloupe! — while all around were tables where sleek priests sold little books containing the history of the Virgin of Gaudaloupe, and ribbons, each about two feet in length, on which there was a black mark some six inches in length, and the inscription, 'The true measure of the face of our Lady of Gaudaloupe of Mexico.' Each ribbon is said to have been

touched to the divinely-painted picture of the Virgin, and consequently to possess great virtues, guarding the wearer against diseases and misfortunes."

Such is a slight sketch of the history of the "Blessed Virgin of Guadalupe," the idol of Mexico, particularly of the women of Mexico. It is said that one half of the females are named "Maria de Guadalupe," in her honor.

Mexican ladies have energy enough to further any cause that will engage their hearts and minds. Christian ladies in the United States can set them a good example, and we hope the day is not far distant when the noble efforts of the "Woman's Foreign Missionary Society" to turn their energies in the right direction, shall be crowned with success, and the daughters of this fair land, instead of being the devotees of a "dumb idol that cannot save," shall, in their sanctified womanhood, be the blessed instruments of bringing millions to the fold of Him who has promised that the idols shall be utterly abolished.

Sisters of the W. F. M. S., there is a responsibility resting on you concerning Mexico; there is a labor to be accomplished, and a glorious reward to be secured. Hasten the work, for the fields are white unto the harvest, and your Master calleth for your help.

City of Mexico.

WORK OF FAITH AMONG THE SANTHALS.

BY MISS JENNIE M. TINSLEY.

WE were greatly refreshed a few weeks ago by a visit from Mr. Berreson, from the Santhal Mission, while on his way through the country soliciting funds for his work. Mr. B. is a Dane, who, some six years ago, felt called to India to work among the hill people. When he and his good wife arrived in Calcutta, they threw themselves entirely on the care of God, refusing any further help from home. There they remained eighteen months or more, studying the language while waiting for God's call to their special work. All this time they were cared for, according to His promise to care for all those who put their trust in Him. On their first arrival in Calcutta, while calling on one of the resident missionaries, he met a wealthy Christian Baboo, who became very much interested in him, and on hearing his story, gave him the use of one of his houses, supplied all his wants, and provided him with teachers for

the language. Though satisfied to bide their time till God should say, "Go forth," still they were constantly inquiring about the "hill people," the different tribes, their language, religion, customs, etc. On hearing of the Santhals, they found their hearts strangely warming towards them, their interest in them deepening every day, till they felt sure this was the people God would have them carry the good news to. Some of their friends strongly objected to their putting their lives into the hands of such a wild people; but they knew in whom they trusted, and went joyfully on to their work.

On the way they met Mr. J., an English missionary who had opened some work among the hill people, but having met with little success, was sorely discouraged. Learning of Mr. Børreson's determination to go right on through all difficulties, looking to God for help, he gladly joined him, thankful for this reinforcement. They determined to settle among the people, where God would direct. Having selected a place, Mr. B., in good faith, marked out on the ground a plan for a house, church, school-house, and other necessary buildings. Though he had but three hundred dollars in his possession, he began work, teaching the people how to cut down trees, prepare wood, dig, make mortar, prepare rough stones, build walls, initiating them into all the mysteries of house-building. Before he had well begun, his funds ran low, but he knew God would provide.

In thinking over the condition of things one day, it occurred to him that none of his friends knew where he was, and that while he had enough money to take him to Calcutta, he had better go, and see what he could do; but before making up his mind, he "took it to the Lord in prayer," and determined to go, hearing the comforting words, "Fear not, only believe!" When he arrived in Calcutta, on his way from the railroad station through the city, his old friend the Baboo saw him, and called out to him to stop, saying, "I have been thinking for several days that I must send you some money, but could not find your address." Mr. B. told him why he had come, what they had done, and how much he wanted to finish the building. The Baboo took him to his brother's, where they, between them, gave him the required amount. He returned im-

mediately to his work, thanking God, believing more and fearing less for all the future, having been absent only a few days.

While building, they had temporary tents made of the branches of trees. He said they often found the marks of bears' feet around their beds in the morning, but remarked in his peculiar way, "They ferry poor things for animals, do no harm."

All the time they were building, they were preaching, teaching, praying, and *believing*. About eight months after their arrival, a man from a neighboring village came to them with a piece of paper in his hand, saying he had been sent to them by God for an explanation of this *hukm*. Mr. B. took the paper and found on it a few lines from a Santhal hymn, exhorting sinners to come to Christ. On inquiring where he got it, and what he meant by being sent by God, he told them that while visiting some friends in another village, he dreamed that a man came and stood by him, saying: "Arise, go quickly out to the fields, to a spot which I will show you, and there you will find something which you shall take to the Benagarie Sahib, who will explain it to you. On believing it, you will receive everlasting life; and having yourself believed, you will tell it to your countrymen." Receiving the order, he awoke, related it to his friends, who tried to persuade him to wait till morning; but being very uneasy, he determined to go at once and see what God would make known to him. Arriving at the spot he sat down and waited four anxious hours for the morning; on looking around he found this piece of paper on which something was written.

They read and explained the hymn to him, and also read the 10th chapter of Acts, directing him to Jesus, the Saviour of the lost; he then and there received the truth, and leaped for joy. After being properly instructed he was baptized, and went out among his people, telling them his story. He has been the means of not only bringing his own, but five other whole villages to Christ. This was the beginning of the times of refreshing. Another efficient helper is an old woman eighty years of age, who, being converted, went back to her village, a distance of forty miles, walking all the way, and stopping at every village through which she must pass, col-

lected the women together, and told the story of Christ, and of the new joy in her heart, — telling them all to go at once to the Sahib and learn all about it. She said: "They were so glad to hear, and every place would make me stay longer; but I must hurry to my own people ere I die." The dear old woman lived to come back again to the mission, and bring many with her to tell her story, after sowing precious seed all along the way. Many other such instances Mr. B. told us as we sat round the fire in the evening, refreshing our souls, and strengthening our trust as we thought of our work here, with so much to contend against in caste, Mohammedanism, Catholicism, and cold Christianity.

(To be continued.)

GENUINE OR NOT?

BY MISS S. H. WOOLSTON.

"ARE there any Christians among the Chinese?" "Do you have genuine awakenings and conversions among them?"

I think there are good Christians among the Chinese church members, — quite as large a proportion as among baptized persons at home. Perhaps you will be surprised if I tell you, whenever we feel discouraged, we have only to remember the training the Chinese have had, and the influences surrounding them, and then compare them with people at home, to make us feel cheerful again. We may not live to see it, but China will certainly become a Christian nation; and will not that be a sufficient return for all the money, prayer, thought, and time spent upon it. The sowing must precede the gathering, and perhaps we are not inclined to make enough allowance for the thorns, stony ground, drought, and mildew.

The Chinese are not suddenly converted as are people at home, who have studied the Bible all their lives, and have nothing to do preparatory to becoming Christians besides gaining the consent of their own hearts. How can a man believe in that of which he knows nothing? How can he trust in One of whom he has never heard? Probably he at first refuses to hear, then begins to listen; objects, is interested, assents; counts the cost, and decides. This is not all; now he is to be tried. Perhaps he will fail, many at home

could not endure such tests, but he may not. I am quite sure we often expect more of the Chinese than we do of ourselves. They are not what we wish; but are they not often more than we could reasonably expect?

Foochow, China.

HEATHEN WOMAN'S FRIEND.

BOSTON, AUGUST, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

MISSIONARY SOCIABLES.

IN the April number of the "Friend," we find an excellent article from Miss Thoburn's pen, entitled "Motives of Benevolence." Like everything that lady writes for this paper, it is full of an earnest purpose to arouse us to our duty to the heathen. It handles church festivals and sociables somewhat roughly, as they not unfrequently deserve. It may be a little ultra in pronouncing entertainments of this order "all wrong, as sources of church revenue." It suggests that if we would spend in prayer the time now given to such artificial efforts, we would get on much faster. Believing that prayer cannot be overrated, it is certainly the key to success in all good work; yet we must use our own best sense as well. A colored man said, "I prayed for years an' years, dat de Lord 'ud set me free; but when I tuck to prayin' wid my feet — trustin' de Lord all de same, I got my liberty." We must take people as they are, and not as they ought to be. Church folk must be social. They will eat together, now and then. What harm can there be in their utilizing their sociality by making it an occasion of giving to a good cause?

Withholding our money from God's work is one of our greatest dangers. We can hardly give too much or too often.

Among the sins of our church social life, are the indulgence of caste spirit, extravagance, and pride. The well-to-do keep a regular debt and credit with each other; and it is a nine-days' wonder if one goes out of her set with her invitations. The poor are quite left out of the account. One can't invite everybody, you know. The next item of importance is what they shall eat, and wherewithal they shall be clothed, upon each grand occasion. Each must go to the limit of bankruptcy in trying to outdo the rest. This is not to get money for a good cause—do you see?—but to glorify the individual members of the household of faith. So it seems that our private parties are as faulty as our church sociables.

Altogether, this is one of the knottiest problems of church life. Cannot our society help solve it? Since we cannot kill out all sociality, let us make our social gatherings profitable. As Christian people, let us get together as often as once a month. Christliness forbids caste. The rich and the poor must meet together. Let those who are burdened with invitations have the unselfish luxury of making a pleasant afternoon for those who have nowhere else to go. Let us plan our meeting so that it can be entertained as happily in a cabin as in a mansion. Let all the members of our society who are housekeepers, be arranged alphabetically. Let each "have the society" when her turn comes, if she is ready for it. Economy and hygiene protest against the variety of indigestible compounds usually served for "company." To ensure simplicity, we will have our refreshments provided by a committee of four.

Our hands may as well be busy; so we will sew for the poor, whom the Ladies' and Pastors' Christian Union visitors (most useful people, in spite of their awkward title) have hunted up, during the month. We must have something to talk about better than cake-making or flounces; so, after said visitors have reported to the pastor, our literary committee must bring on the essay we have been advised of since the last meeting, and whose theme we are prepared to discuss. Besides this, we must have missionaries' letters, when we can get them,—anything, every-

thing that will bring this most noble and Christly work close to our slow, selfish hearts. If Miss Thoburn could peep in, when one of her own earnest appeals is being read, and note its effect upon the good women gathered at the missionary sociable, she could but approve. A word by and by about special objects of missionary interest.

J. F. W.

Joliet, Ill.

INTO REST.

ANNIE E. MANSELL, daughter of W. A. and Esther Benshoff, was born in Johnstown, Pa., Oct. 2d, 1844, and died in Newark, Ohio, May 17th, 1873, aged 28 years 7 months and 15 days.

She was an obedient and affectionate child, attended Sabbath-school at an early age, where she received the first impressions that she would be a missionary. She was converted at the age of twelve, and joined the church at Mineral Point, Ebensburg Circuit, Pittsburg Conference, under the labors of W. S. Blackburn of that Conference. She soon became an active worker in Sabbath school and at the altar of prayer, and by her strong faith she led many to the cross.

In October, 1861, she was married to Rev. Henry Mansell, of the Pittsburg Conference, expecting to accompany him that fall to India; but they did not start till Sept. 2d, 1862, when, in company with Rev. Johnson and wife, Rev. Scott and wife, and Rev. Wilson, they sailed in the ship "Guiding Star," from the port of Boston, for their distant field of labor.

Sister Mansell spent a little over eight years in India, — four years at Moradabad, one year at Bijnour, and three years at Paori, on the Himalaya Mountains. She was fully consecrated to the missionary cause. Though told she need not labor or care for others than her husband and family, she immediately applied herself to the language and dialects of the natives, and in one year was able to lead native Christian women in prayer and class meetings. She established and superintended girls' schools, translated books for Sabbath schools, and talked of Christ to heathen women at their homes and in their villages; and so beloved was she by those for whom she labored, that even heathen, as well as Christian women, shed tears when she left their land.

The hot climate of India soon affected her health, and after testing the best medical aid, and mountain air, she was told that unless she returned to her native land she must soon die. So in February, 1871, with three little children and a sorrowful heart, she sailed for the home of her childhood, leaving her husband to toil on (as he could not then be spared from the field), and the dear remains of two little sons,—one buried on the plains, the other on the mountains. After returning to the house of her parents in Ohio, all means as far as known were tried for her recovery, but in vain.

A little over one year ago, her husband returned, representing his conference at the General Conference in Brooklyn, and remained with his dear suffering wife till she entered the better land. She died as she lived, trusting in her Saviour. Though anxious to live and return to India, she was prepared to die, and be with Christ; and as she neared the shining shore, she caught some glimpses of the world of glory.

She was buried May 19th, in Cedar Hill Cemetery, Newark, Ohio.

A devoted husband, three little children, and many relatives and friends mourn her departure.

ONE OF THE MANY.

In a certain city of New Jersey is a modest auxiliary to the Woman's Foreign Missionary Society, of which the world knows but little. Since we have failed to be represented in the reports of new auxiliaries in these columns, perhaps we may be allowed a little space in which to say what charming people we think we are when we meet in our social, literary, missionary reunions.

We entered into being about four months ago, and from the hour of our birth we have grown and thriven in the sunlight of universal favor. We have monthly meetings in the homes of our members, at which we have systematically-arranged programmes of essays, readings, recitations, and music.

Always we make prominent that essential part of the Christian religion, *sociality*, and this part of the entertainment never fails to give satisfaction, whatever the other exercises may do.

One month ago, we ladies of the society having found ourselves so agreeable among our-

selves, determined to let our light shine upon others. Accordingly we invited all who would, to come to a parlor entertainment, held for the sake of larger accommodation, in the lecture-room of the church.

Here a crowd of friendly faces greeted us. We gave them a programme such as is usual, with the addition of a colloquy or conversation between eight young ladies upon missionary topics. This seemed a fresh way of presenting missionary ideas; it commanded more attention than a speech or essay, and was so well done that both the cause and the ladies who presented it won a high place in the hearts of the people. No one can tell what the pecuniary results would have been, had not our laws forbidden that peculiarly Methodist religious exercise, "a collection." One of the gentlemen present, in the enthusiasm of the moment, proposed to pass the plates. It was done, and the liberal contribution was used for incidental expenses. The missionary treasury of our youthful organization reports already about one hundred dollars. We gratefully feel that all our church interests are advanced through this ladies' society. Long may it live to draw the hearts of both old and young into sympathy with the work of Jesus.

E. J. K.

REV. W. J. GLADWIN writes from Cawnpore, India: I heard Baboo Keshub Chunder Sen, leader of the Brahmo Somaj, lecture last week upon the duties of the natives to England and themselves. He strongly advocated female education and the elevation of women to equality with men. Though he preaches more than he practises, and though many will not heed him, yet the cause is making its way, and these items show that the prayers of Christian women for their benighted sisters are being answered. God may use such men as Keshub Chunder Sen, but I depend more upon the prayers of our little auxiliary, where only a few true mothers and daughters in Israel meet weekly to pray for the blessing of the Lord upon the mission cause, than upon the most influential and eloquent of the unconverted world. I cannot take up my pen to write on mission themes without asking, *urging for more prayer*. I am strongly and strangely moved to do this. It seems our *only*

want. Yes, while we feel most deeply the need of men, women, and financial help in this work, yet there is *one thing needful* for which we long, we groan, and without which all else is *useless*. Therefore, I would beg the church to pray, to plead for the great grace of God upon us, in a mighty and speedy revival of religion. Here is the temple, the church of God, erected in heathen lands. O, let all Israel unite in praying to the Lord of Hosts, that His glory may descend and fill the house. Then shall Zion put on her beautiful garments of praise and victory, and the heathen shall welcome the coming of the Saviour of souls.

DR. VINCENT must look to his laurels. The "Lesson-Leaf," issued in Hindostanee by our India Mission, under the editorship of Brother and Sister Parker, is of the size of a foolscap sheet, with all the readings, references, questions, hints, and hymns. The May number before us is exceedingly neat and attractive.

THE article entitled, "Into Rest," was kindly contributed by Rev. E. I. Jones. He adds, in a private note, that Brother Mansell expects to return to India next August, leaving his little children with his wife's parents.

Mosair.

—THE Waldenses employ thirty-one school-mistresses in their evangelistic work in Italy.

—THE Woman's Foreign Missionary Society of the Presbyterian church reports its receipts for the year ending May 1st, 1873, as \$51,226.

—It is stated, on the authority of the "Bombay Argus," that not less than six English ladies have married Parsee husbands, in or near that city.

—IN their account of the work at Mirzapore, the London Missionary Society's agents write of a sectary, Ramaya Baba, whose eclectic religion, in which the names of Christ, Krishna, and Mohammed, were all equally sacred, has made his followers indifferent to the claims of any one in particular. His disciples had no wish to draw nearer to Christianity, the tendency being rather to lapse into heathenism, and this is more evident since Ramaya's death, which took place about a

couple of years ago. The number of such offshoots from the great religious systems of the East is considerable, as Mr. Lyall lately showed from the one Province of Berar.

—A VAST amount of Christian work has been done in every part of India, that will never need undoing nor repetition. The strategic points of the country have been occupied, and footholds have been gained in all parts of the extensive empire. Churches have been planted here and there, and the novelty of Christian service has passed away. Much of the prejudice and underhand opposition which the missionary meets in entering a new field is gone, and in a certain sense the natives of India are ready and willing to hear the Gospel. The word of God has been translated into the various dialects of the land, and is being scattered everywhere, — along dusty highways, in humble villages, and in the busy cities; and the entrance of this word is giving light. Sunday schools are becoming more and more interesting and important in India, as they are all over the world, and the growth of these tells of future success.

—*Lucknow Witness.*

—WE are not yet pure spirits, but men and women, who live by faith and hope and love. Warm hearts, as well as wise heads, have their place in Christian work, and nowhere more than in the foreign field. It is not cold, hard, unsympathetic natures, that can go abroad just as well as not, that constitute the rank and file of the missionary force; but those to whom home and friends and country are dear, who have made sacrifices in going, such as missionaries only know.

Just here comes in the noblest service of the Woman's Boards. The money they are raising is enabling us to enlarge our work, to found new schools, and to send out more missionaries to reach the women in the different fields; but they are doing yet more in cheering the hearts and so staying up the hands of their devoted sisters abroad. A letter recently received by one of the secretaries of the Woman's Board, gives expression to the experience of many hearts, and were enough of itself to vindicate the propriety and the necessity of the Woman's Boards, and of their auxiliaries in *every* church, if we would secure the earliest success of the mission enterprise.

—*Missionary Herald for July.*

— WE congratulate our sisters of the Baptist church, both upon their success in missionary work, and upon the appreciation which that work has found in their denomination. In the just issued fifty-ninth annual report of the Baptist Missionary Society, the authorities employ the following cordial language, italics and all: "The two Woman's Societies, East and West, have been valuable auxiliaries during the year. They have contributed towards the support of women laboring in the foreign field the handsome sum of \$22,155.94. These funds have passed *through* our treasury, not simply *into* it. They are all designated. In fact, it ought to be fully understood that these Woman's Societies are by no means a new system of collecting agency inaugurated by the Union, and for the Union, but the spontaneous outgrowth of a desire long cherished, and we may say, long repressed, on the part of our sisters, to do a specific work such as they, and they only, can do on the foreign field. We should deprecate such a movement, looking simply to the *collection of funds for our ordinary work*. But new work demands new measures, and this is the reason for the existence of these Woman's Societies. *We have received no funds from them for our general expenses.*"

— CERTAIN classes of Hindoos, and also the Parsees — fire-worshippers — have cruel customs concerning dying persons. They have an idea that dying in certain positions or at certain places is meritorious, and hence when persons are supposed to be near their end they are taken down from their beds and placed on the bare earth, or carried to the banks of the sacred river. People of all religions in India think that the future condition depends much upon the peculiar circumstances of the death of the individual. The "Bombay Guardian" thus condemns the cruel and barbarous practices of a community professing to be so enlightened as the Parsees, towards dying persons. The writer asks, "Is it quite correct to say that the body is taken to the ground-floor when life is extinct? Is it not rather when it is supposed that life is *about to become extinct* that it is taken down and water poured upon it? Is it not considered desirable that death should take place while this is being done? Have there not been instances of parties who have recovered after the process designed to

give them a happy release from life has been entered upon? Does the attending physician ever witness the death of his patient? Is he not strictly required to let them know when death is near, and are not his services then dispensed with? A few enlightened Parsees have striven after reform, but in vain."

Children's Corner.

BESSIE'S ANSWER.

TO-NIGHT, when the robes of a royal day
Swept purple and gold over mountains gray,
And the world was full as full could be
Of a sun-filled rapture of sky and sea;
Over the blood-red sunset bar,
There shimmered in amber a silver star.

You ask what it meant, my brown-eyed Bess;
And so, if you come to me — I guess —
I will tell you a brave heart sometimes gives
Its life for the Lord who died — yet lives —
And I think that the star, forever fair,
Is the kiss of Christ on his angels' hair.

A. F. C.

— WE congratulate our young readers upon the prospect of a brighter and more attractive "Corner" than ever. Mrs. Mary B. Willard, of Evanston, Ill., has kindly undertaken the editorial care of this department for the coming year. Writers of good things for the little folks will please address their contributions accordingly.

CHINESE CHICKS.

DID you ever hear of them? Can you imagine them, dear little American "chicks"? But this is what, in a recent letter, Miss Hoag calls the little Chinese girls who come to her school in Kiu Kiang. She loves them, I know, or she could not call them this; and it has made me think of them very differently, just hearing them called by the same pet names which I use so often for Bessie and Johnny and little Fred. I am sure we may all think of them after this as very like your own dear selves, laughing, crying, playing, sometimes sulking too, I fear. I should n't wonder a bit if they have merry dimples in their cheeks, just like yours, Minnie, and

it would n't surprise me at all to know that they play "I spy," or even "Little Sallie Waters, sitting in the sun."

I expect they tease their mothers for — not bread and butter, but rice; and ten chances to one they have some sort of dolls, and take turns in being "mother," and "make believe" house-keeping. I'd like to know the queer word they have for "jess p'tend," which at this very moment seems to be the burden of the talk between two little girls outside my window.

One thing I know about them, without any guessing — they like pictures beyond everything else. Miss Howe has told us this in one of her pleasant letters, and there is something the very least of you can do to help her in her work for them. It won't take money either, only a little self-denial may be, and a pair of scissors. Don't throw away your pretty picture papers. Don't tuck them all away in a dark cupboard, either, to do no one any good; but cut out neatly, on the outside lines, the nicest of the pictures, especially the ones that tell Bible stories, — for you know every picture tells some sort of story, — and when you get quite a little bundle together, get paper, do them up in a neat wrapper, and mail them to,

MISS GERTRUDE HOWE,
KIU KIANG, China.

It won't hurt if you put into the bundle now and then the very apple of your eye, the dear "Little Corporal"; and if the real true Corporal ever hears of it, I know he will write you down a hero of his own sort. Now read what Miss Sallie Woolston tells you the little girls in her school at Foochow do all the day long.

SCHOOL ROUTINE.

BY MISS S. H. WOOLSTON.

EVERY day the girls are up in the morning by the time the birds begin to sing. Heads are to be combed, beds put in order, the house swept and the paths in the yard, breakfast prepared and eaten, dishes (bowls rather) washed, and all seated in the school-room by eight o'clock for an hour's study. At nine we have prayers, then recitations, study again till eleven, after that recitations again and writing. Next comes dinner. After dinner, all who are not washing

clothes or scrubbing house, sew for an hour. From two o'clock till four they study and recite. School closes with prayers by one of the girls, excepting on Friday, when the teacher holds a meeting with them for half or three quarters of an hour. The larger girls now draw water for the next day. This, with other work, keeps them busy till supper, at five o'clock. The rest of the time till they go to bed, at half-past eight, they have for recreation. In the evening, the larger girls gather together for writing exercises.

Friday is review day; on Tuesday evening we have a Bible class with the larger girls and deaconesses, in which they take great interest, and on Sunday morning before church, there is Sunday school, which they all like.

They go twice to church, at half-past four recite their Sunday lessons, and afterwards tell as much of the sermon as they can remember. A few of the older ones repeat quite readily the substance of what they have heard, while the rest get no further than who preached, the text, and what chapters were read.

In the primary department we have eight scholars taught by the two most advanced school girls, one teaching in the morning from nine till eleven, the other in the afternoon from two till three o'clock. The rest of the time these little ones play. They have a little roll-book of their own, in which their deportment and recitations are marked, and they take as much pride in their standing as the larger girls do in theirs.

Sometimes we have a reward — a picture or something of the kind — placed on the mantel, with the promise that the best girl shall have it at the end of the week.

Saturday afternoon is a half-holiday, when they shave their heads and make preparations for Sunday. When they have all been good through the week, we invite them on Saturday evening to come up to our study to "pang pong" (talk) and drink tea, two things in which the Chinese delight.

Foochow, China, April 10, 1873.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore,

36 Clinton Place, N.Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H. W. F.
Burlington, Vt.	Miss Mary Walker,	32	20
Monson, Mass.	Miss E. Augusta Fay,	21	21
Lynn, Maple St., Mass.	Miss Lucy Hilliker,	40	
Colchester, Vt.	Miss Addie Collins,	10	10

Life Members.—Fannie Garretson Hyde Ami, Bible Woman, Moradabad, India. North Bridgewater, Mrs. William Shedd, Mrs. Hannah Bailey, constituted by a friend to the cause. Bromfield St., Miss Dashwood. Chelsea, Walnut St. Ch., Mrs. M. T. Munson. Malden, Mrs. Mary Upham. Bristol, N. H., Mrs. Geo. W. Norris. Providence, R. I., Abbie Louise Martin. Bristol, R. I., Mrs. Martha V. Fales, constituted by State St. Ch. Norwich, Ct., Mrs. Thomas Mitchell. Auburndale, Mass., Mrs. C. J. Holbrook.

Mrs. A. R. LATIMER, Cor. Sec.

Auburndale, Mass.

NORTHWESTERN BRANCH.

SPECIAL NOTICE.—Hereafter remittances from Auxiliaries of the NORTHWESTERN BRANCH will not be acknowledged by the Treasurer except through the columns of the "Friend." If its 700 Societies report as they ought, each four times a year, it would require 2,800 receipts to be sent in acknowledgment. The Treasurer, Mrs. R. F. Quail, is doing her work with the utmost precision and promptness. She has taken most excellent missionary work beside this. She is taking care of two of the motherless little children of Dr. Waugh, our India Missionary. We know the ladies of the Branch will readily excuse her from receiving their remittances, and will pray God's blessing upon her, in the sweet duty of caring for these missionary orphans. J. F. W.

Lambertville, Mich.	Miss Millie Phelps,	11	8
Aledo, Ill.	Mrs. S. J. Snyder,	27	18
Springport, Mich.	Miss Martha Decker,	26	10
Griffith Church, Mich.	Miss Amelia Giddings,	12	8
Ridgway, Mich.	Miss Emma Wheeler,	31	26
Galva, Ill.	Mrs. A. J. Blanchard,	17	2
Whitewater Ct., Chester, Ind.	Miss S. A. Stedham,	17	
Richfield, Mich.	Mrs. E. A. Woolman,	90	8
Buchanan, Mich.,	Mrs. M. L. Estes,	25	14
Bethel, Ind.	Mrs. C. H. Todd,	68	16
Cambridge, Ill.	Mrs. M. O. Bailey,	17	2
Newport, Ind.	Mrs. F. M. Rhoads,	42	22

Barber's Corners, Ill.	Mrs. C. V. Stewart,	28	1
Sunbeam, Ill.	Mrs. Dr. Smith,	21	6

Honorary Manager.—Mrs. Matson Hill, Chicago, Ill.
JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

College Springs, Iowa,	Mrs. Emma Feltsch,	14	12
Clarinda, Iowa,	Miss Jessie Berry,	23	40
Waverly, Iowa,	Mrs. Rev. H. D. Parsons,	60	31
Nashua, Iowa,	Mrs. R. A. Smith,	61	23
Decorah, Iowa,	Mrs. Olive Oakes,	36	
Mitchell, Iowa,	Mrs. Mary Buell,	28	
Clermont, Iowa,	Miss Hattie Palmer,	48	7
West Union, Iowa,	Mrs. M. K. Smith,	45	
Webster City, Iowa,	Mrs. Rev. H. T. Curl,	25	21

LUCY E. PRESCOTT, Cor. Sec.

CINCINNATI BRANCH.

CORRECTION.—Mrs. James Hedges appears in the May "Friend" as a supporter of an orphan. It should be Mrs. James Hedges, Second Church, Urbana, O., Life Member.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

MAY 1ST TO JULY 1ST.

Maine.—Brunswick Aux'y, through Miss Emma J. Crawford, \$26.00; Biddeford Aux'y, through Mrs. A. S. Ladd, \$4.00; Corinna Aux'y, thro' Mrs. J. W. Atkins, \$5.00; Skowhegan Aux'y, thro' Mrs. J. L. Cushing, \$2.00; An unknown friend, \$2.00; Temple, Mrs. Betsy Mitchell, \$1.00; Miss Rebecca S. Green, \$1.00; Mattawamkeag, Rev. David Godfrey, Jr., \$3.95; Saco, Mrs. Elizabeth Buck, \$10.00; Portland, Pine Street Ch. Aux'y, through Mrs. L. T. Bucknam, \$12.00; East Maine Conference, thro' Mr. J. P. Magee, as follows: Alexander and Wesley, \$1.00; Cutler, \$1.00; Eastport, \$3.00; Lubec, 50 cts.; East Bucksport, \$5.00; Castine, \$1.25; Bangor, Union St. Ch., \$21.00; Dexter, \$4.00; Guilford, 90 cts.; Lincoln, \$1.00; Newport, 72 cts.; Bristol, \$1.25; Woolwich, \$1.50; Bucksport, \$2.00; North Waldoboro', \$2.00; Union, \$6.00; in all, \$52.12. Maine Conference, thro' Mr. J. P. Magee: Bath, Wesley Ch., \$7.00; Lewiston, Park St. Ch., \$5.00; Auburn, \$1.20; Oxford, \$2.67; South Paris, \$1.00; Otisfield, \$1.00; Bethel, \$1.00; Gorham, N. H., \$3.27; Scarborough, Me., \$15.00; Newfield, \$1.00; Kittery, \$1.00; Eliott, \$2.00; Goodwin's Mills, \$10.00; Bartlett and North Conway, \$1.50; Waterville, \$9.00; Fairfield, \$2.00; Mercer, \$1.00; Wayne, \$2.00; East Readfield, \$1.50; unknown, \$2.00; Kent's Hill, \$72.75; in all, \$144.89. Cape Elizabeth Depot, by Rev. C. C. Mason, \$6.00. Total, \$269.96.

New Hampshire.—Concord Aux'y, through Miss M. J. Smith, \$16.00; Mrs. E. H. Hutchinson's Mite Box, \$2.60; through Mrs. E. Smith, Mite Boxes, \$15.70; Mrs. H. M. Adams, Mite Box, \$3.00; Freddie Brockway's Mite Box, \$1.70; Bristol Aux'y, thro' Mrs. A. H. Forrest, membership, \$3.20; collection at anniversary, \$18.00; Keene Aux'y, through Miss Chloe P. Holbrook, \$6.00; Tilton Aux'y, through Mrs. Fannie I. Goodrich, \$9.00; Marlow Aux'y, thro' Mrs. P. E. Fox, \$5.00; Lebanon, Mrs. John Perrin's Mite Box, 50 cts.; N. H. Conference, New Market, thro' Mrs. O. W. Scott, \$8.00. Total, 94.30.

Vermont.—Springfield Aux'y, through Miss Clara E. Latham, \$16.50; East Burke Aux'y, thro' Mrs. Etta J. Finney, \$3.00; Walden Aux'y, through Mrs. L. Damon, \$4.30; from North Ch., Mite Box, for Orphanage at Bareilly, India \$1.15; West Windsor Aux'y, thro' Mrs. Z. Kingsbury, \$5.00; St. Albans Aux'y, thro' Mrs. Emma A. Beeman, \$8.00; Hardwick Aux'y, thro' Mrs. Salina E. Hathaway, \$20.18; Newbury Aux'y, thro' Mrs. Joseph Henderson, \$4.00; Lunenburg Aux'y, thro' Mrs. Lucy A. Springer, \$15.00; Acuteville Aux'y, thro' Mrs. C. J. Haskell, \$15.00; Newbury, Mrs. Rev. S. B. Currier's Mite Box, \$1.50; Ludlow Aux'y, thro' Mrs. R. P. Cole, \$10.00; through Mrs. L. T. Gaerney as follows: Windsor, \$3.00; Waterford, \$3.45; Union Village, \$5.00; Thetford Centre, \$1.35; Montgomery, \$2.65; Danville Aux'y, \$5.00; Newport, Mrs. H. W. Root, \$5.00; Sullivan, N. H., Mrs. Maggie G. Field, \$5.00. Total, 134.06.

Massachusetts.—Boston, Tremont St. Ch. Aux'y, thro' Miss M. S. Soule, \$9.00; Bromfield Street Ch., Mother Munroe's Mite Box, \$2.73; Lottie Simon's Mite Box, \$5.00; Miss Dashwood, Life Member, \$20.00; Grace Ch., Miss M. Cole, \$1.00; Miss S. Lewis, \$1.00; Mrs. A. M. Haslett, \$1.00; Mrs. Mira Cooledge, \$2.00; Church St. Ch., Mrs. Wm. Cline, \$1.00; Highland Ch. Aux'y, thro' Mrs. T. W. Howe, \$26.00; South Boston, Dorches-

ter St. Church, Miss Carrie Hinckley's Mite Box, \$3.25; Aux'y, through Mrs. Redding, \$12.00; sale of articles for India at Mission Room, \$1.25; from a friend, for Mrs. Butler's work in Mexico, \$30.00; East Boston, Saratoga St. Ch. Aux'y, through Miss E. J. Cushing, \$70.00; from Mrs. E. F. Porter, for support of an orphan, \$30.00; Chelsea, Mt. Bellingham Ch. Aux'y, thro' Mrs. Atwood, \$10.00; Walnut St. Ch. Aux'y, thro' Mrs. M. T. Munson, Life Member, \$20.00; Mrs. Loud, \$10.00; Membership, \$43.00; Cambridgeport, Harvard St. Ch. Aux'y, through Mrs. J. R. Farwell, \$145.88; Watertown, Mrs. Sharp's Mite Box, \$2.50; Medford, thro' Mrs. W. C. Child, \$10.00; Malden Aux'y, thro' Miss Mary Howard, \$31.00; Mrs. Mary Upham, Life Member, \$20.00; Melrose Aux'y, thro' Mrs. S. D. Taylor, \$3.00; Lynn, St. Paul's Aux'y, thro' Miss Maria Gowdy, \$40.00; West Lynn, thro' Miss G. Ingalls, \$20.00; East Saugus Aux'y, thro' Mrs. Alvah Philbrook, \$8.00; Peabody Aux'y, through Miss Maria L. Stiles, \$6.00; Lowell, St. Paul's Aux'y, thro' Mrs. Etta F. Weeks, \$26.00; Mite Box, \$1.69; Lawrence, Haverhill St. Ch. Aux'y, thro' Mrs. Paine, \$6.00; Garden St. Ch., through Rev. C. U. Dunning, \$10.00; Haverhill, 1st Ch. Aux'y, thro' Mrs. O. W. Scott, \$5.00; East Weymouth Aux'y, thro' Miss Nancy Tirrell, \$20.00; Duxbury, Mrs. Rev. B. Otheman, \$5.00; Andoverdale Aux'y, Mrs. C. J. Holbrook, \$20.00; Newton Centre, Mrs. Marshall S. Bee's Mite Box, \$3.00; West Medway Aux'y, thro' Mrs. M. B. Richardson, \$7.75; Franklin, Mrs. Abbie Fisher, \$1.00; Miss Hattie A. Daniels, \$1.00; Holliston Aux'y, thro' Miss Sarah E. Ohenery, \$4.00; Ashland Aux'y, thro' Mrs. C. D. Hemenway, \$15.00; Stoneham Aux'y, thro' Miss G. A. Richardson, \$6.00; Waltham Aux'y, through Mrs. Clara Young, \$25.00; Woburn Aux'y, thro' Mrs. Geo. T. Ball, \$14.00; Worcester, Grace Ch., thro' Rev. C. D. Hills, \$27.00; from a friend, \$1.00; Brookfield Aux'y, thro' Mrs. L. Sherman, \$6.00; Springfield, for Mrs. Dr. Butler's work in Mexico, \$10.00; Florence St. Ch. Aux'y, thro' Mrs. Mary R. Searle, \$11.90; thro' Mrs. E. Stone, to constitute Mrs. J. F. Chapman Life Member, \$20.00; Holyoke Aux'y, thro' Miss A. A. Caswell, \$11.00; Coleraine Aux'y, thro' Miss Carrie A. Scott, \$4.00; Leominster Aux'y, thro' Miss Lottie A. Stratton, \$10.00; Monson Aux'y, thro' Miss E. A. Fay, \$11.00; Miss S. L. Smythe's Mite Box, \$2.63; Westfield Aux'y, through Mrs. Sewall Lamberton, \$15.32; Mite Box, \$9.68; Osterville Aux'y, thro' Mrs. Josiah Scudder, \$4.00; Provincetown, Centre Ch., thro' Mrs. Holmes, \$1.00; Springfield, Mass., Trinity Ch., thro' Mrs. S. J. Chapman, \$16.00. Total, \$954.68

Rhode Island. — Bristol, State St. Ch. Aux'y, through Miss M. A. Wood, \$35.00; Providence, thro' Miss Anna M. Browne, as follows: Chestnut St. Ch., \$9.40; Powers St. Ch., \$1.00; Mathewson St. Ch., \$5.00; Trinity Ch., \$6.00; South Providence, \$5.00; Asbury Church, \$2.00; from a friend at Chestnut St. Church, to constitute Abby Louisa Martin Life Member, in memory of her mother, \$20.00; gift, in memory of Mrs. Mary A. Cole, \$5.00; Mrs. D. H. Robinson, of Phenix, \$5.00; in all, \$58.40. Total, \$93.40

Connecticut. — New London Aux'y, thro' Mrs. Nancy Hempstead, \$10.00; Norwalk Aux'y, thro' Miss Rebecca E. Fitch, \$15.00; Norwich, thro' Mrs. Rev. W. V. Morrison, So. Manchester, Mrs. Walter Couch's Mite Box, \$3.31; Hopeville, Mrs. Rev. J. Sherwin, \$1.00; Norwich, Union Aux'y, thro' Mrs. N. G. Lippitt, \$63.00; Norwalk, Ct., for Mrs. Peggs' Bible Class, \$12.50. Total, \$104.81

Total, \$1,651.23

706 Tremont St.

MRS. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

MAY 1ST TO JULY 1ST, 1873.

New York. — Illion Aux'y, thro' Mrs. A. E. Shepherd, \$4.00; Oswego Aux'y, thro' Mrs. A. L. Smalley, \$60.00; 34th St. Ch., New York City, collected by Miss Brewer, \$3.00; Ogdensburg Aux'y, thro' Miss Ellen Morris, \$34.00; Flushing, L. I., thro' Mrs. Edward Goodenough, \$10.00; Newark Aux'y, thro' Mrs. Eva Putnam, \$7.51, being balance due for 1872, for Naomi D. Newark; Mamaroneck, thro' Mrs. James L. Fuller, \$94.31, of which \$30.00 is for orphan, Catharine Newman; Watertown, Arsenal St. Ch. Aux'y, thro' Miss Almira W. May, \$22.00, \$10.00 of which by Mrs. Willard; \$5.00 by Mrs. Fred Widmer, and \$5.00 by gentlemen friends, to constitute Miss Almira W. May a Life Member; Cazenovia Aux'y, thro' Mrs. Cornelia Brightman, from Mite Boxes, \$2.56; Mechanicsville Aux'y, thro' Mrs. G. C. Morehouse, to be applied towards Miss Pulte's support, \$23.00; Garrattsville, Wyoming Conf., \$16.00; Auburn, Wall St. Aux'y, thro' Mrs. Joseph Howland, \$11.21; Mexico Aux'y, thro' Mrs. H. C. Peck, \$3.75; Tarrytown Aux'y, thro' Mrs. Wm. De Re-

vere, \$20.00, \$12.50 of which towards support of Bible Reader, Helen W. Cobb, and \$7.50 from Mite Boxes, thro' Miss Martindale; Windham Centre Aux'y, thro' Miss Georgie Lewis, \$12.80, towards making Mrs. Huldah Matthews a Life Member; Hudson Aux'y, thro' Kate M. Thomas, \$8.80; this, with \$17.00 of March collection, to be applied to the support of Catharine L. Hudson, Bible Reader; Corning Aux'y, from Mrs. Bishop Peck, from young ladies of Corning M. E. Ch., per Mrs. Sarah A. Stacey, \$50.00; Gloversville Aux'y, thro' Mrs. C. J. Mills, \$45.70; Oswego Aux'y, thro' Mrs. C. E. Young, \$16.00; South Lansing Aux'y, thro' Eva Field, \$6.00; Fairhaven Aux'y, thro' Mrs. Cynthia Thompson, \$2.20; Pulaski Aux'y, thro' Mrs. C. R. Jones, \$4.00; Syracuse, University Av. Aux'y, thro' Miss Clara Andrews, \$12.75; 1st M. E. Ch., Syracuse, thro' Mrs. G. C. Sawyer, \$42.75; Penn Yan, thro' Mrs. J. M. Latimer, \$25.26; Albany Aux'y, thro' Mrs. William Goervey, \$205.10; Cortland Aux'y, thro' Mrs. Abram Tanner, \$22.75; Fredonia Aux'y, thro' Elizabeth Richardson, \$7.75; Fulton Aux'y, thro' Mrs. S. Osborne, \$4.00; Binghamton Aux'y, thro' Mrs. N. Y. Childs, \$15.00; Ithaca Aux'y, thro' Mrs. H. Gee, \$46.58, \$30.00 of which from Mrs. Wm. Coryell, for education of Rachel Palmer, and two Life Members, Mrs. Fitch Reed and Mrs. S. M. Noble; Cazenovia Aux'y, thro' Julia G. Hall, \$10.00; Marcellus Aux'y, thro' Mrs. John North, \$9.25; Auburn Aux'y, thro' Mrs. Wm. M. Hosmer, \$26.35; Astoria, L. I., Aux'y, thro' Mrs. Tier, \$20.50; Troy Aux'y, from Mrs. Joseph Hillman, \$177.00; also by same, from Mrs. H. Arthur Lowville, \$10.00; Minersville, \$2.00, and Ticonderoga, \$1.00, thro' Mrs. E. Barker; Rev. D. Starks, for North Greenville, \$1.50; J. Phillips, Troy Conf., \$23.00; Vail Av. Ch., Troy, thro' Mrs. C. H. Davis, \$7.25; Cohoes, thro' Mrs. Crary, \$20.25; Amsterdam, thro' Mrs. Herrick, \$3.00; Sale of Photographs, 75 cts.; Wilton, thro' Mrs. Van Rensselaer, \$3.00; Auburn Aux'y, thro' Mrs. Dr. Lore, \$3.70; Clyde Aux'y, thro' Mrs. W. N. Field, for support of orphan, Sarah Clyde, \$30.00; Adams Aux'y, thro' A. H. Barnes, \$1.50; Canandaigua, thro' Mrs. Wm. Tozer, \$45.00; Central M. E. Ch., New York City, thro' Miss Kennedy, for Bible Reader, Sarah Havemeyer, \$12.48, and from Mite Boxes, \$3.50; Mrs. Van Boskerck's Mite Box, \$7.93; Washington Heights, from Mrs. E. H. Brown, towards sending a Missionary to Mexico, \$50.00; Mrs. N. V. Bond, Brooklyn, L. I., for Mexico, \$5.00; 37th St. Ch., thro' Mrs. Hamilton, for support of orphan Fannie Hamilton, \$30.00; Willetts St. Aux'y, thro' Mrs. Holstein, \$25.52, of which \$17.25 is from Mite Boxes; Bedford St. Ch., thro' Mrs. G. Reed, \$2.04; St. Paul's Ch. Aux'y, thro' Mrs. H. B. Lane, \$102.06, of which \$30.00 from Mrs. Edwin Hyde, for Sarah Mead; Mrs. John C. Tillotson, by Mrs. Olin, \$25.00; Mr. Alexander Elliott, for Caroline Elliott, \$30.00; Mrs. Freeman's collections, \$35.56; Mrs. George Elliott, \$10.00; Mrs. Holdich, \$5.00; Carthage Aux'y, thro' Mrs. Sarah R. Francis, \$10.00; Rhinebeck Aux'y, thro' Cora S. Van Kewen, \$42.80. Total, \$1,555.16

New Jersey. — Trenton Aux'y thro' Mrs. E. R. Dickson, \$130.00, \$20.00 of which to constitute Mrs. Gersham a L. M., and \$20.00 for support of Bible Reader from Greene St. Ch., and \$11.00 from Pearne Band; Jersey City Aux'y for half-yearly support of Bible Reader, Sarah Ellen Rose, \$30.00; New Brunswick Aux'y, thro' Miss J. Latham, \$24.25; Newark, St. Paul's M. E. Ch. Aux'y, thro' Mrs. Isaac Cole, \$30.00; Jersey City Aux'y, thro' Mrs. S. E. Rose, towards sending a missionary to Mexico, \$100.00; Jersey City, from Mite Boxes, thro' Mrs. De Vinne, \$18.20, \$15.00 of which is for support of Margaret Bertine; Newark 8th Av. Ch. Aux'y, thro' Mrs. A. L. Brice, \$11.50; and from Mite Boxes, \$1.50; Miss S. A. Osborn, of Ocean Grove, to make Wm. B. Osborn a Life Member, \$20.00; Hope Aux'y, through Miss Jennie Albertson, Treas., \$5.00. Total, \$370.45

Interest on daily balances in Treasury, from April 1st to July 1st, \$83.50

Grand Total,

\$2,009.11

MRS. ORANGE JUDD, Treasurer.

P. O. Address, 245 Broadway, New York City.

ST. LOUIS BRANCH.

MAY 1ST TO JULY 1ST, 1873.

Missouri. — Union Ch., St. Louis, from Mite Chests, \$11.31; Central Ch., St. Louis, Memberships, \$7.00; Central Ch., St. Louis, Mite Chests, \$6.45; Central Ch., St. Louis, Praying Band Mite Chest, \$11.25; Central Church, St. Louis, sale of photographs, \$1.40; Park Mission, St. Louis, on Life Membership of Mrs. Funk, \$5.00; Wesley Chapel, St. Louis, contents of Mollie Johnson's Mite

Box, \$3.00; Miss Boyd, St. Louis, donation, \$1.00; Brookfield, Miss Sarah E. Hoyle, \$2.00; Chillicothe, \$5.00; Chillicothe, H. Threllfall's Mite Chest, \$1.00; Smith-ton, \$3.00; J. W. Cowden, Warsaw Circuit St. Louis Conf., \$6.30; Norborn, \$6.00; Norborn, Mrs. Rev. T. H. Tibbles, \$1.00; Mrs. Rev. M. Sorin, \$1.90; through Mrs. Wilson, on sale of photographs, \$2.65; Rosa Warren's Mite Box, \$2.31; Mrs. Rev. Benefiel, Membership, \$1.00; Mrs. Anderson, membership, \$1.00; Louisa Turner, membership, \$1.00. Total,

Iowa. — Mt. Vernon, \$16.50; Marshalltown, \$5.92; College Springs, \$5.00; Webster City, \$3.75; Mt. Pleasant, Asbury Church, \$15.00; Mt. Pleasant, Main St., \$7.50; Fayette, \$6.80; Fayette, from Mrs. M. B. Buck, on Life Membership, \$10.00; Lyons, \$9.50; Floyd, \$6.00; Sabula, \$6.85; Des Moines, 5th St., \$16.00; Des Moines, Centenary, \$10.70; Iowa Falls, \$14.00; Colesburg, \$4.75; Decora, \$12.75; Oskaloosa, 1st Charge, \$2.50; Waverly, \$15.00; Waterloo, \$23.20; East Waterloo, \$7.00; Teeds Grove, \$7.65; Teeds Grove, to make Mrs. Kimball Life Member, \$20.00; Toledo, \$4.60; Monticello, \$5.70; Muscatine, \$7.70; Bloomfield, \$4.65; Dyersville, \$9.70; Nashua, \$13.00; Anamosa, \$8.20; Mt. Algor, \$1.25; Jessup, \$6.75; Dubuque, memberships, \$12.00; Dubuque, Mite Chests, \$3.63; Vinton, \$8.82; Albia, \$2.50; Cedar Falls, \$9.00; Clarinda, \$17.05; contents of Miss Leonard's Mite Chest, \$3.22. Total,

Minnesota. — Minneapolis, \$36.75; East Minneapolis, \$6.50; Marion, \$6.25; Rochester, \$6.00; Owatonna, \$16.85; St. Charles, memberships, \$4.88; St. Charles, Mite Chests, \$1.06; Spring Valley, \$7.75; Northfield, \$9.40; Northfield, Mrs. Lamberson's Mite Chest, 40 cts.; Castle Rock, \$4.25; Fillmore, \$2.60; Winona, memberships, \$39.00; Winona, Mite Chests, \$12.27; Winona, Berean Bible Class, \$14.94; Red Wing, memberships, \$15.75; Red Wing, Mite Chests, \$2.62; Hamilton, support of orphan, \$4.25; Anoka, \$6.50; Preston, to support an orphan, \$13.00; from Mrs. Perry, Winona, donation, \$500.00. Total,

Kansas. — Cawker City, \$2.70; Mrs. E. C. Thoburn, Peabody, Mite Box, 35 cts.; Olathe, \$7.00; Leavenworth, members, \$15.75; Leavenworth, Mrs. Fairchild, to support orphan, \$15.00; Lawrence, \$24.00; Garnett, memberships, \$5.50; Garnett, one Life Membership, \$20.00. Total,

Nebraska. — Brownville, memberships, \$6.75; Brownville, Mite Chests, \$3.83; Plattsmouth, \$2.00; Laona, \$3.45; Rev. J. G. Miller, for support of orphan, \$30.00. Total,

Total, \$1,273.16

17 South 15th Street.

Mrs. W. A. JONES, Treas.

CENTRAL BRANCH.

FROM APRIL 14TH TO JUNE 1ST, 1873.

Pennsylvania. — Binghamton, per Mrs. Dr. H. R. Clarke, from Wyoming Conf., as follows: Peckville, \$3.65; Ashley, \$1.00; Stoddardsville, \$1.50; Clark's Green, \$4.50; Tallmansville, \$1.00; Cherry Ridge, \$1.00; Clifford, \$1.00; South Canaan, \$1.50; Montrose, \$1.50; Brooklyn, .50; Tunkhannock, \$3.75 — \$20.90. Alleghany, per Mrs. E. A. Johnson, as follows: N. Ave. Aux'y, \$7.00; Smithfield Ch., \$5.00; Christ Ch., \$5.00; Butler St., \$6.50 — \$23.50. N. Ave. Aux'y, to constitute Mrs. Rev. Dr. C. A. Holmes Life Member, \$20.00; Eastern German Conf per Rev. A. Flammann, \$25.70; Washington, \$10.00; Lock Haven, \$3.85; Spring Garden, \$1.00; Robesburg, \$1.00; Central Ch., \$11.00; Tabernacle, \$11.00; Mrs. Dr. Cooper, \$3.00; Mrs. C. D. Houghton, \$1.00; Wilmington Conf., \$14.85; Proceeds of Tea Drinking held in Grace Ch., Wilmington, Del., \$101.61; Alleghany City South Common Ch., \$61.00; St. Paul's, \$31.00; Green St., \$21.50; Fifth St., \$5.00; Summerfield, \$8.00; Harrisburg Grace Ch., \$20.00; West Phila. Christ Ch., \$5.00; Jamestown, \$5.00; Phillipsburg, \$7.00; Cambridgeborough, \$14.50; Carlisle, \$14.00; Hanover, \$12.25; Lancaster, \$10.00; Waverly, \$2.45; Blairsville, \$16.00; Allentown, \$10.10; Chambersburg, \$16.00; Pittsburgh Annual Conf., \$57.19; Scranton, \$10.00; Altoona (including \$5.00 donation from Father Frazer), \$15.50; Ebenezzer, \$5.00; Milroy, \$3.00; West Springfield, \$15.50; Wilmington, Del., \$38.65. Total,

\$724.15

Mrs. A. W. RAND, Treasurer.

2015 Spring Garden Street.

CINCINNATI BRANCH.

FROM MAY 1ST TO JULY 1ST, 1873.

Ohio. — Geneva, \$14.00; Mt. Olivet, \$7.00; Sunbury, \$39.70; Sandusky, \$22.00; Bryan, \$9.85; Dallas, \$10.70; Mainville, \$11.00; Portland, \$10.00; E. Delaware, \$10.00;

Edinburg, \$38.00, \$25.00 of which is a thank offering from Mrs. J. A. H. Rich; St. Paris, \$4.00; Piketon, \$15.82; Ada, \$15.75; Malta, \$7.00; Salem, \$19.00; Bellaire, \$42.00; Piqua, \$7.25; Urbana, \$17.00; Grand Rapids, \$4.75; Gallipolis, \$10.25; Mechanicsburg, \$18.00; Loudon, \$50.21; Kingston, \$12.35; Sulphur Springs, \$7.72; Ashland, \$3.15; Toledo, \$21.00; Arcanum, \$4.10; Rootstown, \$10.50; Poland, \$7.50; Columbus, \$26.00; Ashland, \$3.15; Ironton, \$14.00; Madisonville, \$19.80; Sidney, \$12.65; Monow, \$8.68; Cincinnati, \$297.76, as follows: Christie, \$43.00; Wesleyan College, \$16.90; Mt. Auburn, \$9.00; Wesley, \$8.00; Trinity, \$127.00; St. Paul, \$35.00; Asbury, \$1.30; Germania Society, including \$5.00 gold-piece from a young sister, \$27.50. Zoar, \$6.00; Hilliard, \$6.25; Barlow, \$3.75; Chillicothe, Walnut St., \$48.00; Roseville, \$4.75; Bellefontaine, \$19.45; Xenia, Trinity, \$25.00; Toledo, St. Paul, \$5.00; Circleville, \$6.00; Richwood (\$2.00 from Mite Boxes), \$11.00; Letart, \$3.05; Gratiot, \$1.50; Granville, \$10.00; Dayton, Grace Ch., \$35.00; Flushing (78 cts. from Wilbur Howell and brother), \$3.30; Mohawk Valley, children's offering, \$1.25, — \$25.25; Portersville, \$4.25; Cleveland, \$23.50; Mt. Pleasant, \$4.60; Marysville, \$8.00; Clintonville, \$12.00; St. Clairville, \$20.00; Zanesville, \$21.05; Newark, \$55.00; Marion, \$19.00; Mt. Vernon, \$12.92; Pem. Quin. and Belle, \$2.25; Galena, \$10.00; Jersey and Lima, \$3.00; Eureka, \$3.25; Greenland, \$5.00; Powell, Emery Chapel, \$10.78; Worthington, \$4.00; Barnesville, \$5.40; Amesville, \$3.00; Dallas, \$9.20; Armstrong's Mills, \$3.85; Delaware, William St., \$75.00; Shelby, \$7.00; Brooklyn Village, \$21.95; Yellow Springs, \$14.50; sale of India Goods, \$33.10. Total, \$1,534.15

Kentucky. — Catlettsburg, \$15.40. Total, 15.40

West Virginia. — Weston, \$9.00; Brandonville, \$8.35; Moundsville, 15.00. Total, 32.35

Total, \$1,581.90

Mrs. Dr. W. B. DAVIS, Treas.
Care of Mrs. Bishop Clark, Cincinnati.

BALTIMORE BRANCH.

APRIL 1ST TO JULY 1ST, 1873.

Maryland. — Baltimore, Mt. Vernon Place Ch., \$9.00; Huntington Ave., \$50.00; Westminster, \$10.65; add. from Tea Meeting, \$3.40; Franklin St., \$40.00; East Baltimore, \$6.00; Havre-de-grace, proceeds of a Mite Box, \$1.45; Linganore Ch., \$12.87; Baltimore City Station, \$19.00; Eutaw St., \$25.17; North Baltimore, \$54.50; Union Sq., \$30.00; Mt. Vernon Place Ch., \$113.00; Broadway, \$21.71; East Baltimore, \$15.00; Columbia St., \$52.60; Madison Ave., \$41.00; High St., \$12.00; Harford Ave., \$18.75; Grace Ch., \$7.00; Fayette St., \$5.00; Whatcoat, \$30.00; Asbury (African), \$7.50; Baltimore Circuit, \$84.00; Hagerstown, \$15.00; Catonsville, \$20.00; Frederick City, \$16.68; Jefferson, \$3.79; Middletown, \$1.75; Hereford, \$10.00; Wesley Chapel, Wash. City, \$28.00; Georgetown, \$4.50; Westminster, \$8.25; a friend, \$1.00. Total, \$800.57

Omitted in last report: McKendree, Washington City, \$20.00; Metropolitan, Washington City, \$20.00. Total, 40.00

\$840.57

Mrs. M. G. HAMILTON, Treas.
122 N. Green Street.

THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, SEPTEMBER, 1873.

No. 3.

PISGAH VIEWS.

BY MRS. C. P. TAPLIN.

[Extract from a poem read at the dedication of Vermont Methodist Seminary.]

COME to Pisgah, — the fair land of promise look o'er!

Not the narrow strip granted to Israel of yore,
But the world, to the uttermost corner, is given
To the people of God to be conquered for Heaven.

'T is a goodly possession, but giants therein,
In castles of doubting and strongholds of sin,
With well-tempered weapons contest every gain;
While the subtlest enginery Satan can train,
From dark ambuscade and battlement height,
Pour a well-ordered fire on the ranks of the right.

There's no strength of the soul, there's no power of the mind,
But in warfare like this will its sternest need find;

All gifts of the scholar, all culture and grace,
In this work for the infinite Jesus have place;
And he who refuses these weapons of power,
Or neglects to secure them for God and the hour,
Surrenders to infidel purpose and skill
What should hasten the triumph of peace and good-will;

Delays the glad day when from river to sea
Our land shall the mountain of holiness be —
Delays the glad day when His kingdom shall come,

And His will upon earth as in Heaven be done.
The dark cloud of error is lifting at last,
And the long night of heathendom wellnigh is past.

Japan's proud Mikado, Dahomey's dark king,
Are waiting their gold and frankincense to bring.
The wise men and shepherds, the stars of the sky,
All point where the infant Redeemer doth lie.

Bring the tithes and the offerings of learning and wealth

To the store-house of God, to but prove him therewith,

And a blessing shall come beyond room to contain;

The world shall resound with the joyous refrain;
While the angels re-echo the tidings from heaven,
That the kingdoms of earth unto Jesus are given.

LETTER FROM A CHINESE MINISTER TO AN AMERICAN BOY.

[The following letter is from one of the seven men ordained by Bishop Kingsley. He is one of our very best men in every way, thoroughly good, humble, earnest, and an excellent preacher. He is the man who gained much of his thorough scriptural knowledge between the strokes of his hammer. He is now preacher in charge at Hok Chiang, a very important part of our work. The letter is written to *Johmie Long*, — the Chinese style reverses the names.]

E. E. B.

MIDDLE KINGDOM, FOOCHEW,

A KWANG DISTRICT, 8d month, 12th day.

Servant *Li In Mi* sends letter to the Great Beautiful Kingdom, believing the Lord's beloved Brother Long John.

I beseech my Heavenly Father, Upper Ruler, to give you grace and peace. I, your servant in the Middle Kingdom, always hear that the Flowery Flag Kingdom [U. S.] has many brethren and sisters that love my Middle Kingdom's men greatly. I desire much to see your face; but the way is very long, therefore thank the Baldwin teacher, to translate some sentences for me to you, to make known to you the history of my faith in Jesus.

When a little child, I learned the beating metal business, and when fully grown had never read books and did not know doctrine. When twenty-two years old I heard the Maclay teacher preach in my village, and exhort me to believe in Jesus, so that coming to death I might have a place of refuge. I at that time awakened to comprehend that doctrine, like a dead person coming to life,

all the same, and because of it, rejoiced greatly, while daily working to support my body. Every night I studied the Bible, and I made some mark by the side of the letters that were new to me, to help me to remember them. I continued thus three years, and so understood the Bible's meaning a little. Afterward my body became sick. For a whole year I could not read. When twenty-six years old the church asked me to try to preach, and my heart inside obtained infinite joy. When thirty-three years old I had read the Old and New Testaments (two book) through. After the Kingsley Bishop from afar came to our Middle Kingdom, he instructed me and ordained me to be a deacon. Now I am appointed to the Hok Chiang district, my work extends over two hundred miles, and have church members above a hundred. In the midst of this work I always find the Lord helps me, heart inside also obtains peace.

While writing this letter I rejoice, but cannot express myself. Before believing the doctrines I did not know there was any place in the world but our Middle Kingdom. Believing the doctrines afterward learned that the world had many kingdoms, but still did not know of the Flowery Flag Kingdom; learning this, still did not know it had such good children. Now not only know this, but also that they are my brothers and sisters.

As I cannot go so many thousand miles to see you, I have this good opportunity to send you a letter. My heart never thought to have this joy. This clearly witnesses my Saviour nailed on the cross shedding blood's grace, and forgiving sins' love to permit such distant country's people to be my brethren. Speaking of this, my joy is unceasing. We are not alike. I have my hair braided into a queue; you have no queue. I say *Chan say*, you say *yes*; I say *Law che*, you say *rat*. My clothes and hat and words are not the same as yours, only my heart inside, believing the Lord, compared with your heart's faith, is all the same. In this we are not different. This clearly manifests the Upper Ruler's wisdom and love. He made men's ancestors of one blood and pulse, therefore we are one. I, this year, am not yet forty years old, but my hair is some white, my teeth are loosened, so that I am like the sun when just going down behind the moun-

tain, near my end. Men seeing me think me sixty years old.

Before I was changed in heart, when I saw old men, my heart was grieved; but afterward, seeing old men, my heart inside changed to gladness, — because men not old, strength not decrease; strength not decrease, death not near; death not near, Heaven not near. Because already old, I walk carefully. Now my heart inside have many words I cannot express, but desire with you, dearly beloved brother, to walk together the heavenly road. I cannot see your face in this world, but hope that I may in the Heavenly Kingdom, where we may continually praise the Upper Ruler. Words are now finished. I desire you for me to pray, that through my whole life I may bear the cross. Also, ask you to write me a letter to instruct me. Amen.

Stupid *Li In Mi* prostrates himself respectfully.

MOONSHEE'S STORY.

(Continued.)

BY MISS FANNIE J. SPARKES.

SOME time ago I sent to the "Friend" an account of the dying ceremonies of my Moonshee's father, as told by himself. His father did not die, as was supposed he would immediately after the ceremonies was performed, so I now send the continuation of his story, or what took place after his father really died. I give it, as before, in nearly his own words.

"When my father was actually dying, cow-dung was rubbed upon the floor to purify it, over which first grass, then a cloth was spread, and upon this my father was placed with his head to the north and feet to the south. I seated myself near, with his head upon my right knee, and persuaded him to say *Ram Ram*, until he expired. Just before he breathed his last I put in his mouth some curd, and a mixture of five kinds of jewels, and then a little water from the Ganges. After he died, every one in the house cried aloud for a short time, then we took the body to the Ganges. There a sort of litter was made, the body placed upon it, and a ball of wheat and rice, called a *pind*, prepared and placed upon his breast. We then, after bathing, took up the litter and carried it a short ways, when we stopped long enough to throw away the first *pind* (taking care to throw it backwards), and replaced it by another, then carried

the body to the funeral pile, and burned it, together with a third fresh pind and a vessel of ghee (clarified butter). The ashes were thrown in the Ganges. After bathing we all returned home, where food was prepared and an offering of it made to my father's spirit, and after his acceptance of it, given to a cow.

"For ten successive days a fresh pind was offered to the spirit, and on the tenth or eleventh day, we all assembled in a grove near a river, where, after shaving our heads, bathing, and offering food, we placed a present of vessels, clothing, etc., under a bed which the priests carried away for my father. Usually, at this time, shawls and other expensive articles of clothing are given to the priest, and also either an elephant or a horse for the departed spirit's use.

"We then lighted a large number of candles (the usual number is three hundred and sixty), which we left burning on the bank of the river, and came away. It is customary with those who can afford it, to place the next day a present of food, cooking utensils, clothing, etc., in thirteen different places, for thirteen Brahmins to carry away, and during the year succeeding our friend's death, to offer the same each month in thirty different places. At the close of the year and every successive year of our lives, on the anniversary of our friend's death, we place an offering in twelve different places."

Bareilly, India.

VACATION VISITS.

V.

BY MISS S. H. WOOLSTON.

WE have hired a Chinese boat for a trip to the sea, thirty miles away. Last night we anchored for safety near a number of other boats, and twenty-five *li* (eight miles) from our destination. This morning the tide is coming in fast and the boats are all astir, some to go on their way, others to be ready for any little job that may offer. There are about two hundred of them all together, of all sizes, from very small sanpans to good-sized junks. Four cash ($\frac{4}{10}$ of a cent) is the fare to the shore and back. The town has several thousand inhabitants and seems to be full of business. The most noticeable thing ashore is a large banyan, overspreading a wayside shrine. On one side of this is a pile of oyster shells for

the supply of a limekiln near by; on the other a small custom-house, where duties are levied upon sea-fish, cloth, cotton, oil, tobacco, sugar, paper, bamboos, and upon almost everything, especially salted provisions. All the salt they say belongs to the emperor and must be taxed. Firewood and rice are exempt, because these are absolute necessities. Formerly wheat and beans were subject to duty, but not now. There is a duty upon all dried fruits and such as keep a long time — oranges, pea-nuts, olives, etc. If I mention a red temple farther down on the bank of the river, where there is also another tree and shrine, perhaps this is all you will care to know about Hwangtan. Upon a high hill beyond the town stands an old tower for the protection of the city of Liengkong, which is somewhere on the other side of the range.

This morning early there was a sudden beating of gongs, loud and near; upon looking out we saw a junk under full sail passing and exchanging salutes with another of its kind and size. Each vessel seemed to be in possession of two of the biggest of gongs. The men held them up as high as they could, beating vigorously for a minute or two; then as they lowered them beating slowly and lightly; they bent forward very low, listening; still hearing the others theirs were elevated and beaten again more furiously than before. This continued as long as any sound came back to them; we could not feel sorry when the sweet sounds died away in the distance, and gave our neighbors leave to rest.

Yesterday we spent at Hukeng, Lake river. The island and its one village bear the same name. When the tide is out, the river at one end of the island is, with the exception of a passage barely large enough for small fishing boats, quite barred across with sand. The sand and mud extend half-way round the island, making at ebb tide a fine fishing-ground for shell-fish. About a hundred and twenty men and boys were digging *teng*; the men went out first in a row nearly to the water's edge, and behind them a row of boys. We walked almost around the island, and then turned back, that we might reach our boat without passing through the village. The rocks were water-worn, and in many places quite covered with barnacles and oysters, so small they were all shells. We found beauti-

ful wild pinks growing above the tidal mark, and sea-anemones below; little crabs were making their way in and out of all the crevices, and tiny fish swimming in the many pools left by the last tide.

Some thirty little fishermen, from seven to fifteen years old, swarmed around us; most of them were provided with baskets for whatever they were catching, and they catch almost everything. They showed off by getting large sand-burrs, with spines six inches long, and starting them on the beach when the breeze would carry them along as though alive. They boasted of two caves they were going to show us; one proved to be rather a curious hole washed out under the rocks, the other simply a large cleft. Just before we turned back, we asked the children where they were going; they said, "Home." When we turned, they followed; we asked, "And where are you going now?" They again answered, "Home." We could not disbelieve them, for the island was so small they would find themselves at home after a while, no matter which way they went to get there.

This morning, when we left, a score of them waded out to our boat to take another look at us.

On being asked what they had come for, one answered, "To gather fuel." "Into the water to gather leaves and rake up grass." Several of them had rakes upon their shoulders, and had no doubt been sent upon that errand. I asked one little fellow if he was not getting into rather deep water; he replied, "I can swim; *we all swim*."

Our boatmen have been buying little fish, fifteen pounds of them, some of them two inches long. Among them we counted six kinds of crabs, five of shrimps, three of eels, and sixteen different kinds of fish. Besides these, a something neither eel nor leech nor earth-worm; it is considered nice by the Chinese. And another something, with the head of a beetle, the shell of a turtle, crab's claws, and a very long tail.

Foochow, China.

THE WORK OF FAITH AMONG THE SANTHALS.

II.

BY MISS JENNIE M. TINSLEY.

EVERY year Mr. Boerrsen takes a trip up through the country, collecting money for his work, schools, papers, printing, teachers' salaries,

etc. He does not ask any one as asking a favor, but as bestowing one in giving them an opportunity to do something for their God. He is a man of remarkable faith, relying simply with his whole heart on every promise of God. (When we think of it, is it not strange that a man is *remarkable* for simply believing what God says? O, the sin of unbelief!) One or two stories will show his strength of faith. Once, while in Allahabad, he received a letter from his colleague, Mr. Skrefsrud, saying that his wife was dangerously sick, and if he wished to see her alive he must return immediately; he showed the letter to Rev. Mr. Evens, and Mr. Carr, of the Baptist Mission, with whom he was staying, who advised him to return at once; but, taking the Bible in his hands, he said, "What is this for, to read and preach from, or to believe? The Lord Jesus can do more for my wife than I or any doctor can. Let us go and tell Him." The three went and not only prayed, but *cried* to the Lord for help till the answer came, "Fear not, only believe." Then he was assured all would be well, and went on with his business. In a few days he received a letter saying that she was recovering; that on a certain day, at such a time, naming the day and hour when they prayed for her, she, though very low, was impressed that her husband was praying for her, and that in answer to his prayer she would live, and from that time began to get strength, and was able to be up and attending to some of her duties when he returned.

A still stranger story he told us himself, and we heard it also from others. An assistant missionary, who was laboring with him, came in one day, saying, "There is a tiger in the jungle near by that is doing a great deal of mischief to our people's cattle; I wish to go and shoot him, will you go with me?" — "No," said Mr. B. "I find in the Bible that we are to preach the gospel, but nowhere that we are to shoot tigers; you go and pray about it, and see what God wants you to do." Rather disappointed, his friend left him, but came again the next day, to urge him to accompany him, telling of further depredations of the tiger; but failing to persuade him to accompany him, he said, "Will you pray for me if I go?" — "Yes," said Mr. B., "I will pray God to spare your life." Some time after he left, Mr. B. felt quite uneasy about him, and went out

after him to try to dissuade him from his purpose. He found him on a road in a wooded valley, near the place where the tiger had last been seen; every native had left him, he was alone watching for the animal. Mr. B. again tried to persuade him to come away, but while talking to him the tiger came out of the jungle just near them, and grasping the man's arm, broke it, flinging the gun out of the reach of either of them, threw him on his back, placed his paw on his breast and was smelling his throat. Mr. B. fell on his face before God and cried that his friend's life might be spared; again the precious words were spoken to him, "Fear not, only believe;" and he *did* believe, and he arose to find the tiger not drinking the blood of his friend, but looking at him in utter astonishment. Mr. B. looked at him steadily, and not knowing what else to do, made all the noise he could to frighten the tiger off, who, though not at all frightened, went off a few steps and stood, no doubt utterly perplexed at such strange conduct. Mr. B. called out for some natives to come and carry his friend home, but not one would venture so near their dreaded enemy. Finally, he was obliged to leave his friend and the tiger, and go to seek help to carry him home. He had not the least doubt of his safety, for God had told him his life should be spared. He went up the hill, where he was obliged to force two men down to help him. The tiger watched them a while and quietly went off into the jungle.

This seems to me as strange a story as "Daniel in the Lion's den," but why doubt it? Is not God able? The gentleman to whom the accident happened was here with us last winter; we all know him very well; he has lost his arm just above the elbow. Strange as the story is, it is true.

The Santhals have a tradition that their first parents lived in a beautiful garden, were happy, pure, and like God in beauty; that the Devil came and tempted them to drink wine; that they became intoxicated, were turned out, and the garden destroyed. Being afraid of his power over them, they worship him to keep in his favor. On their feast-days a huge image of the Devil is brought from their temple, the men dress themselves with peacock feathers in their hair, a girdle of them round their loins; the women also wear them in

their hair, jewelry round the necks, arms, and ankles, on the toes, rings in the noses, then they all drink as much as they possibly can; and taking hands form a ring round their god and dance and shriek till they are wild and mad with excitement. Then follows all the dreadful sins that drunken heathenism can produce. These are the people called the "Devil worshippers," hundreds of whom are now faithful followers of the meek and lowly Jesus. "Fear not, only believe."

"GUANATHEEBA AMAL;"

OR NATIVE FEMALE PREACHERS IN INDIA.

BY REV. J. D. BROWN.

WHILE the language of the Psalmist, "The zeal of thine house hath eaten me up," is far from being applicable to the majority of native Christian women in India, the Lord is here and there, throughout this great empire, raising up from among these neglected daughters of our much-sinning mother, earnest workers for Him whose religion alone of all others honors and blesses woman, and thereby blesses humanity. To woman's heart, ever yearning for love and sympathy, no one can tell the story of love divine — of Bethlehem, Calvary, and Olivet — as sweetly and tenderly as she whose heart has felt that Saviour's power to save and bless.

The church in India has recently been awakened to this fact by the death of an earnest female evangelist.

This very remarkable woman, whose name stands at the head of this article, has just ended her useful life at Tanjore, in Madras, Southern India.

Guanatheebea Amal was the daughter of a native Christian, who was known to all his countrymen of Southern India as a poet of no mean order, and as a man of highest Christian character, — a most successful preacher of the gospel. His daughter appears to have inherited the father's talent, and her heart experienced the same power which enabled him to win his countrymen to Christ. She wrote and published many poems in the Tamil language which obtained great popularity. Her life and talents were consecrated to the service of the Saviour of men, and not only did she tell again and again in her poems the story of redeeming love, but from her pen came

forth translation after translation of books of Christian experience and triumph. But her chief employment was preaching the gospel to her countrywomen.

For many years she went from town to town telling her poor heathen sisters of the Saviour she loved. Even in old age her zeal did not abate. At the age of sixty-one, she crossed over to Jaffna, on the island of Ceylon, and there for six months zealously preached Christ. Having delivered her message there she went to Trincomalee, thence to Kandy; then, worn out with long-continued labor for Christ, she returned to her home in Tanjore, where she soon after entered into that blessed home above of which she had so often told others. Her funeral was no ordinary one, for such was the respect in which she was held during life, that in death she was honored by a concourse of Hindoo mourners, who regretted her death as sincerely as did her Christian friends and neighbors.

It is worthy of remark that a monument is to be erected to her memory, to the cost of which Hindoos as well as Christians are cheerfully contributing.

It is to help in such a work as this noble-hearted Christian woman has done that the Christian women of America are asked to contribute. "She hath done what she could," may truly be said of this daughter of India. Who that reads these few lines, will take up in some sense the cross this loving disciple has been permitted to lay down?

Shahjehanpore, India, June 9, 1873.

FROM THE MIDDLE OF THE MIDDLE KINGDOM.

BY MISS GERTRUDE HOWE.

Does the Woman's Foreign Missionary Society care to know what it is doing here in the interior of China? At present, it is at least entertaining a little dark-faced girl with an effort to make "patchwork"; the poor child brought here yesterday is quite afraid to be among foreigners, and we have her in our room, hoping "to conquer her alarm by kindness."

Then you have a girls' school here. In it there are thirteen little throats, each capable of accom-

plishing its share of the vocal Babel, esteemed requisite to a Chinese school. The question is, How many ideas will penetrate to the thirteen little brains? One idea is already well lodged, — that of *rice*; and, if the mind were in the stomach, it should be impressed by that article. However, not to raise vexed questions, the Chinese women are not deficient in capability.

During the month of January but two girls were in regular attendance, but since the first of February, children have been brought to us, until our number is greater than we had dared hope for the first year.

Many people visit the school, and it is losing some of its terrors to the community.

The homes of most of the children are a short distance in the country, from one to ten miles; the consideration which brings them to us is — their appreciation of rice. Before people had seen something of the workings of the school we made no stipulations as to the time the girls were to remain with us, fearing it would frighten the people and we could get no children; but the last three brought here are to remain several years, according to agreement.

You have heard that the Chinese people are most unwilling that their girls should be taught, — would see them in almost any condition sooner than in school. It is true enough, and we think it is only the providence of One all powerful which moves them to send girls to us as they do. We trust to the same Power to claim the hearts, and afterwards the aid in Christ's work, of those who shall be ours to train.

There is an unpleasant feature in our school, that daily beneath our roof the bandages are tightened on those thirteen pairs of feet; a process that forces tears from the little black eyes, but seldom a moan from the stoic lips; and we have to submit as Moses did to the writing of divorcement, — "for the hardness of your hearts," O, China!

I have not seen a native woman in this part of the country with natural feet, and to ask that these girls' feet be unbound, would, at present, be a fatal demand. "Why, no one would have her," replied Eulean, a servant in the house; the same man is proud of his little girl's learning, but says, "It's a pity she isn't a boy; now it will do her no good; a girl can't graduate."

We know she can't, but we hope she can get her head unbound enough to keep her children's feet unbound!

You are doing still a little more work here; you are bringing a few of these heathen women to hear the preaching of the Word. Last Sunday, one side of the chapel was filled by women; next Sunday there may not be half a dozen, so changing are the prospects here from day to day, but, with faith, we think they are in our favor.

With the aid of a very competent Bible woman, you are holding meetings with these women, both on Thursdays and Sundays. What are your prayers for the result?

Again, you are receiving calls from them, through us, your humble agents, to the number often of ten or fifteen a day. Now barely mentioning a few hours daily given to the study of the language, we think your Society is as busy here as can be expected. A little girl was sick with a cold a few days since; another came to tell us, "Min Ra has a bad pain in her head; she dreamed her mother was dead and had come to afflict her for wearing a red ribbon in her hair." Going to the bedside, there was the red ribbon carefully removed from contact with the child. Next day the father came bringing assurance that the mother "yet lived," when the red was assumed with entire satisfaction, and without impeding her recovery.

These people, you already know, manifest great respect for the dead, and the idolatrous customs thus imposed are most formidable for our native Christians' resistance. If you can find not a few people at home who regard Friday as an unlucky day, who plant cucumbers only in the approved stages of the moon, to whom the sight of the new moon over the left shoulder would strike a terror of foreboding, how many heathen superstitions, do you think, we shall need to combat in the training of these children?

Kiu Kiang is not so large a city as many within sixty miles of here, but ranks as a city of the second order, or capitol of the district. The capitol of the Province is just over the mountains which make a picture in our south windows, that being a city of the first order.

The "brethren" look forward to the time when they may be able to proclaim gospel tidings in more than one of these great cities of the inte-

rior; no doubt your Society will not be tardy in caring for the women.

Kiu Kiang is a noted "Literary City," and, what is most surprising, we find women who are able to read. Eight such women have come to our notice; two of them are church members, and have only studied the Bible within the past two years, under the advice of Mrs. Ing. We have one woman who is quite a fine scholar with us now, studying the doctrines; she is not a Christian, but our faith claims her for the truth as she learns it. It was a great step for a Chinese woman of her intelligence, and of a literary family, to come among foreigners, ten miles from her home, and devote herself to the study of the Scriptures. Do you feel assured that God will complete the work with her?

A present plan is, to keep all such women in view, to bring them to us for study when feasible, and afterward employ them as Bible women, or as teachers in day schools, which we wish to establish within visiting distance of our home, when Providence shall open the way and direct us.

Kiu Kiang, China, Feb. 19, 1873.

THE ANTICHRISTIAN AWAKENING.

BY REV. E. W. PARKER.

THE present is a time when missionaries and all friends of missions should be earnest in their labors. There is a general waking up among the people, a general disturbance and a new interest among idolaters, Theists, and Mohammedans. In India this is especially manifest. The Brahmos, Hindoos who have renounced idolatry and have accepted Theism, are anxious to show themselves skilful workers and successful reformers. They talk and write of their prayer-meetings, their theological schools, their preaching services, their missions and missionaries, their retired ministers, their schools and colleges for boys and girls, etc., etc. They are our imitators in everything, and many of them are much in earnest in their work of reform. They have many sympathizers in England and in America, who cheer them on by letters and with material aid. Rev. Mr. Dall of Boston, who was sent out as a Unitarian missionary, has connected himself with this society, and is helping it with all the force that he and his friends can give.

The Orthodox Hindoos are also waking up, and are forming societies for reforming their sects and their people. I notice one society which has for one of its objects the "preventing of Hindoo orphans from falling into the hands of Christian missionaries who train them up as Christians." One Hindoo, in writing of these various plans of reform, says: "What we sadly need is to root out old prejudices, superstitions, and modern corruptions, and to educate our women and teach our sons to be sober, honest, truthful, and manly. Until we do these things, the others will be useless."

The Mohammedans are also working for a revival of their religion. In the most important centres money is raised and preachers are sent out from town to town to preach against idolatry and Christianity, and to set forth Mohammedanism as the only true religion in the world. Missionaries meet these preachers often, and there can be no doubt that they are having a powerful influence.

Nor is the enemy content with using these different sects, with their errors and their zeal all turned against Christ, but he is stirring up wicked men and nominal Christians to oppose Christian zeal, to ridicule salvation from sin by faith in Jesus Christ, and to persecute all who try to get men saved from sin.

While, therefore, the Brahmo and the Hindoo are crying out for reform, for progress, while the Mohammedan is aroused to seek for recruits to his religion, and while the enemy is using every influence and power that he can command, surely the Christian church should be on the alert. Every man and every woman should do duty for Christ. If we are all at our posts, Christ will gather from this upheaving, this confusion, a glorious church for himself. The women have a great work to do in this strife for success. If the women of India learn of Christ as they gradually yet surely arise to their true position, much will be thus accomplished for India's salvation. India is not long to remain idolatrous. What shall she become, shall it be Christian, or Theistic, or infidel, or Mohammedan? Let God's people all answer, Christian; and let their labors effect this result.

A BRAHMIN has been imprisoned at Jeypore, in India, on a charge of remarrying a widow of that city.

SOCIAL CUSTOMS IN CENTRAL INDIA.

BY MRS. ANNIE R. GRACEY.

THERE are in India many remnants of an original stock, which in creed, habits, and language are still separate from the Hindoos. Some of these have attached themselves to Hindoo society, and serve in a condition of degradation, from which it seems almost impossible to raise them.

The *Chumars*, or workers in leather, scattered all through our mission, represent this class.

They have no rank but that of chief. They use bows and arrows, and are of primitive habits, subsisting on milk and curds, bitter roots or seeds of wild grasses, or fruits of the chase. They inhabit portions of Central India and Bengal. They have no castes; their widows are allowed to remarry, and they have no objection to any kind of flesh.

Many of their domestic relations are peculiar. Marriage may only take place without the tribe, the tribes intermarrying. Boys of ten or twelve years of age are married to girls of fifteen or sixteen, the arrangements being always made by the parents. The father of the bridegroom generally pays twenty or thirty "lives" of cattle to the bride's father. The marriage rite itself is very simple. The father of the bridegroom, with his family and friends, bears a quantity of rice and liquor in procession to the house of the parents of the girl. The priest takes it and dashes the bowl down, and pours out a libation to the gods. The parents of the parties join hands, and declare the contract completed.

An entertainment succeeds, with dancing and song. Late at night the married pair are carried out on the shoulders of their respective uncles, when, the burdens being suddenly exchanged, the boy's uncle disappears, and the company assembled divides into two parties, who go through a mock conflict, and thus give the semblance of a forcible abduction, remains or indications of which are found frequently in widely separated quarters and are preserved among the Khonds of Orissa.

The marriage contract is, however, loosely held. If childless, the wife may return to her family at any time, or, in any event, within six months of the marriage, if the money given at her marriage be restored to her father. She cannot be forcibly retained, however, even if the money be not returned. If her withdrawal be voluntary, she cannot contract another matrimonial alliance.

HEATHEN WOMAN'S FRIEND.

BOSTON, SEPTEMBER, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

TO THE RESCUE.

IN the Craven district, in Yorkshire there are remarkable caverns which stretch many miles into the heart of the hills. One Easter Monday, when these caverns are lighted up for two hours, a merry crowd rushed through the narrow passages and curious chambers. The hours flew quickly by, and the warning cry, "All out," fell unheeded on the ear of a young gentleman who was kindly showing two young girls the wonders of the caves. He paused to write a letter from one of them to her lover, and he cast it on the subterranean stream which finds its way to the river Lune, beside which her lover dwelt. But when the waning light told of danger, the footsteps of the hurrying crowd were no longer heard in the distance, and soon they fancied that they heard the far-off clang of the iron gates, which they could not reach in the darkness, and which now closed them in their dreary prison. In the banqueting-hall, on the hard dry sand, without a ray of light to pierce the gloom, they passed three days and nights, the flight of time only marked by the gentleman's repeater. Fortunately there were fragments of luncheon in their baskets which allayed the pangs of hunger, but these were insufficient long to sustain life, and they now spoke to one another of the death from which they saw no escape. The girls were employed in a factory where their absence would excite little remark, and the friend whom the young gentleman was visiting had been suddenly called away on busi-

ness, and no one knew of this sudden freak of visiting the caverns. So there were no anxious friends without to search for them.

At length one of the girls discovered a faint shining like a star in the lofty roof. The young man saw it too, and as he stood beneath it, his foot struck a stone. On stooping to pick it up he found a piece of twine tied round it, and he grasped with a firm hand and a beating heart the clew that might lead to their rescue. On the Saturday before, his friend had led him to the top of the hill and bade him listen to the sound of a stream heard in the cavern beneath. Then tying the end of a ball of twine he had brought for the purpose to a branch of a rowan tree in full blossom, he fastened the other end to a stone which he dropped through the crevice full five hundred feet.

At the young man's suggestion, the prisoners in turn pulled the twine as if they were ringing a bell, hoping that if the weather were calm, the regular rhythmical motion of the solitary tree might attract the eye of some wanderer on the fell. It did so. A shepherd saw the swaying of the flowery branches, and hastened to ascertain the cause. The cry of inquiry uttered through the crevice was answered by a faint cry for help.

He hurried to the distant gates, obtained help to force them open without waiting for the keys, and, with lamps and torches, the path by pools and streams was trodden, and the prisoners were rescued.

As I read this story, of which I have given the faint outline, I thought of the weary groups imprisoned in the caverns of idolatry; of the mis-sives of affection thrown in vain on the undercurrents of these abodes; of the faint light gleaming like a star in the darkness; of the finding of the clew dropped from the world of light and air; of the ringing of the bells of hope, visible to the eye of faith, if not audible to the outward ear; of the call recognized and obeyed by some one meditating in the field at eventide. The inquiring cry answered by the plaintive appeal, and followed by immediate and successful action. The gates of heathendom broken open, the prisoners of idolatry released.

Surely this is an allegory of deliverances daily effected by our woman's work in the East. We cannot turn away from that mute appeal made by

unseen hands. We cannot go unmoved to our comfortable homes, and leave these weary ones suffering from hunger of soul in the heart of the hill. If their cry is inarticulate, it is none the less real. Thank God that there are those whose eyes are quick to see the signal of distress, whose feet are prompt to hasten to its relief, whose ears are intent to listen to the faint far-off cry of the perishing. Ready to enter into the gates already opened, to tread the perilous way with the lamp of truth to guide their feet, with the torch of hope to announce "deliverance to the captive, and the opening of the prison to them that are bound."

J. M. O.

MRS. PARKER writes from Moradabad, India, under date of June 17, of a visit to Amroha:—

We left here about five o'clock Saturday evening. The first two hours the wind blew hot as from a heated furnace. My face smarted as though burned. When they were changing horses about dark, I got out for a drink of water; the ground was so hot that it fairly burned my feet, and I was glad to get back into the buggy. It was so hot we had to drive very slowly, so at nine o'clock we were five miles short of our destination. We were so tired and hot that we concluded to stop, as there were native Christians living there. The chapel in which we usually stop there was being repaired, and there was no roof on it. The verandah was nearly full of building material, but room was found on the edge of it for two bedsteads. We had tea, and laid down to sleep, thankful indeed to rest anywhere. The Christians invited us to occupy their houses, but I would as soon have thought of sleeping in an oven.

We were up before daylight, and reached Amroha in time for the early morning service. We remained until after the evening service, held just before dusk, then returned to the place where we had spent the night. The people were all collected for a service. They spread mats on the ground, and there, under the canopy of the starry heavens, we had our service. There is something I like in these meetings; everything seems forgotten but the one idea of worship. There are no lights, so there is no looking about to make observations or to notice

each other's dress. The singing is all from memory, and the preacher repeats his text, and has no manuscript to read. I enjoyed the service very much, despite the heat. The women all came to talk with me, and I was glad to be with them though but for a little while.

The heat has been fearful all day, though we have punkahs swinging and water thrown on grass doors through which the hot wind comes cool.

EXTRACTS FROM KIU KIANG LETTERS.

MISS HOAG writes to a friend under date of April 9:—

We have yet to experience any startling or thrilling incidents in our work, though some things have transpired plaintive enough. Yesterday morning, while listening to the usual services conducted by the native preacher, two of the little school-girls cried out with excessive pain caused by their bound feet. The woman who had them in charge loosened the bandages of one, while the other trembled and sobbed in Gertrude's (Miss Howe's) arms.

You might ask, "Why do you allow this?" Simply from necessity. All the women of this province have bound feet. It is a genteel custom; the smaller the feet the more likely are the girls to marry into wealthy or literary families. Some say the custom prevailed a thousand years ago, and this of itself is sufficient to ensure its continuance. To demand that our pupils enjoy the use of their natural feet, would effectually close our doors against them.

Mr. Ing just stepped to the door and said, "Good news for you! The chapel-keeper says you may unbind his little girl's feet. I have told him how wicked and cruel this custom is. The criminal courts have no punishment equal to it. Bamboo flogging is nothing compared to the suffering of your women. And how beautiful! Their feet look like cows' feet."

The man has given his consent to have his daughter's feet unbound; but this does not remove every obstacle. Her feet are already deformed; restoration to their original shape would cause much pain. Should they be unbound; the talk of the women and the scorn of the other little girls might induce her to submit again to the torture. The little creature is betrothed, and the

fortune-teller has predicted the wrath of heaven upon any other union. With large feet her husband would not want her, and she must bear them through life as a badge of inferiority.

O! these unyielding and barbarous customs!

In a letter written a few weeks later, Miss Howe says: "The chapel-keeper, of whom Miss Hoag wrote you, would have taken his child from school the next day had we kept him to his word. He was moved to consent by the fear of losing his employment, for he is very poor. He has since lost the place by dishonesty." "Our Bible woman, Mrs. She, has an infant daughter. She says she has promised God that its feet shall not be bound. The child will be an object of scorn, doubtless, but we trust also a gospel of humanity."

March 3, 1873. — This afternoon we had calls from some "gentry" women. They were nice to look upon, I assure you, with their satins embroidered in pearl and gold or in bright silks, their two-and-a-half-inch shoes, their really handsome faces and head ornaments. Two of them could read. Miss Hoag showed them some American shoes, which amused them beyond measure. They pointed to the smallest pair of feet among them, and asked if I did not think them beautiful. I said, "To-day I asked a woman to make a pair of small shoes for me to send to America for my mother to see. When she sees them she will hold up her hands and say, How dreadful!" If they were displeased with my mother's opinions, they seemed to respect me for referring to them.

April 24. — Miss Hoag succeeds nicely in teaching singing to the Chinese.

We have now sixteen girls in our schools. I think our girls have had "epizootic" too. Don't you think they have as much right to such a mysterious affliction as the people you write about at home? Besides this, they have had inflammation of the eyes, itch, and mumps, all orthodox diseases! One or two have had frightfully sore feet, such as I would have been faint to glance at, had I not been compelled to administer relief. I hope not to be disturbed, if called to take the babies through the small-pox.

We have just opened a day school about a mile distant; there are ten girls studying there. The

names of our Bible women are She Wojen and Tong Wojen. That is, we use Wo-jen as a translation of Bible woman. A Chinese woman knows no name but that of her husband, and seems greatly amused if you ask for the name by which her mother called her. The common classes are simply "San-San," or old woman; the officers' wives are "Nynie," or lady.

We are well, and God is with us.

FROM A LETTER FROM MISS BEULAH WOOLSTON, FOOCOW, CHINA.

"You wish me to tell you something special about each girl in our Boarding School. On the whole, they are good children, enjoying their studies when in school, and their work and play out, — usually obedient, occasionally naughty.

"Swoi King (Grace Soper) and Po Ong (Anna L. Baldwin), the two most advanced girls, have charge of the eight least ones, — Po Ong teaching them two hours in the morning, Swoi King an hour in the afternoon. The six smallest do not yet speak plainly. Lang Mus (Mary J. Grannan) is very dull, but writes a good hand. Chung Jeng (Agnes Quinlan) and Chio Tung (Louisa Schorr), an amiable and general favorite with the other girls. I fear Chung Mwa (Lizzie Grope) will never do us much credit; she has not a good face. O King and Keut Keuk (Jane H. Phillip and Carrie V. Phillip) are from a distance, and speak the dialect imperfectly. They study and recite well. Muk Pek (Eliza Gibson) is very, very timid, but always does the best she can. Kied Li (Maggie Register) and Li Ming (Stella Rieman) are bright, studious, and dutiful; their work is always well done and lessons well learned. Chis Keuk (Mary Smith) usually wears a frown. She recites well.

"Ai Keuk (Mary I. Morgan) is quite well and self-possessed, and never gives any trouble. Ai Chio (Isabella Brannan) is indolent, and rarely makes a perfect recitation. Chis Leng (Achsah Armstrong) sews and recites beautifully. King Leng (Rebecca Gillingham) is not at all prepossessing, but has a clear head. Ngak Ing (Clara Peters) is sickly and delicate, has a powerful will, which we are careful not to cross, and so her days pass on smoothly.

"Chin Hwa (Catherine Wyatt) is a little block-head in learning, but bright enough about every-

thing else. She is, however, eight years old, and will, we hope, take to her books one of these days.

"Chwi Hwa (Maggie A. Taylor) is the least, but not the youngest — we call her Sa Mwoi — little sister; she is full of life and mischief.

"Po Ngak (Mary Morrison) is one of the Cargess foundlings, and was adopted several years ago by the woman we now employ as deaconess. She is a very nice girl every way. The matron says of Kau Mwoi (Fannie Baldwin), that she is very lovely, and if all the girls were like her she would have great peace. Sick Mui (Louisa Sekan) and Chio Hwa (Catherine Wyatt) love play much better than study. Sick Kwa (Lucretia Dailey), Ngwok Ming (Annie M. Gardner), Ngwok Tieng (S. Hurst Purnell), and Ngwok Leng (Mary J. Reed), are beginning to study nicely. They are about nine years old."

I. H.

THE CAFFRES.

WE learn through the "Independent," that Dr. Stewart, of the Free Church of Scotland, has a Mission called the Lovedale Institution, in the southwestern part of the Caffre country. During the year he has had under instruction twenty-three boys and young men, and seventy girls and young women. Of these pupils, fifty-three are members of the church, and seventy-three are candidates for membership. The girls' school is regarded a *special success*.

This church has other Missions in Caffraria, at Burnshill, Pixie, and Macfarlane.

J. F. W.

Mosair.

— THE Ladies' Association of Madras has effected the beginning of a great change in the system of caste. By the education which it gives to young low-caste women, it fits them for becoming wives to high-caste men. Already some young Brahmins are "so pleased with the appearance and good sense of the educated girls, that many determine to marry one of them in spite of their caste, in preference to marrying an ignorant woman of their own caste." — *Lucknow Witness*.

— A HORRID case of superstition has come to light in Ceylon. Some kulis of Agravetee became impressed with the idea that a vast treasure of gems was to be found secreted somewhere in the neighborhood, and consulting their religious advisers for the purpose of finding out the exact spot where the treasure would be found, the Kodangi advised that a human sacrifice was necessary, and that the first-born male of a human being must be offered up to the Devil before the treasure could be discovered. One of the party happening to have a first-born son objected and withdrew from the others. However the sacred Kodangi still insisted that a first-born must be sacrificed, and accordingly soon after the man who had withdrawn from the party found that his son was missing. The poor child's body was found the next day in a bush with his throat cut and every appearance of his blood having been taken for this abominable purpose. The guilty persons have been apprehended, except he who is supposed to have cut the throat of the boy, and he has absconded. — *Bombay Argus*.

Children's Corner.

ABOUT GIRLS IN INDIA AND THEIR PLAYS.

BY MISS LOU E. BLACKMAR.

THIS letter is for all the little girls who are not too large to dress a doll, or enjoy a nice lively play.

Some people get strange ideas of what India folks are like, and I dare say the little girls have some wonderful thoughts about the girls here, in these days when India is so much talked of.

It is very true that nearly all the native people are as bad as ignorance and the worship of senseless idols can make them. As I have had charge of the school here for some weeks, I have had a chance to learn something about the girls. This is a Christian girls' school, but I have visited some of the schools among the heathen in the city; and you may be sure that the girls are not so very different from schools I have been in at home. Some are good, and delight in learning as much as they can. Some are so lazy I have had to put them in a room alone, and not let them have any breakfast till they could recite a good lesson. Some are full of mischief and play.

Others are sly and deceitful. Some can learn very quickly, and others have to study hard to keep up with their class. Their dress is not like yours, and their skin is brown, but their features are like those of people you see. They all have bright black eyes and very black hair, generally coarse and straight, but sometimes fine and curling. The grown-up people have an idea that sickness may be prevented by shaving all the hair from the head of a child. The other day I noticed that the boy who does errands for me, a lad of a dozen years, and his two sisters, were running about with not a hair on their heads.

The boy said it was so warm to wear his hair he had to have it taken off.

I could n't help laughing as he went off to get his hat, which is a long piece of white cotton cloth wound several times about his head.

The little girls go bareheaded. They have straight figures, not often spoiled by tight lacing. Their hands and feet are well shaped, and they like to stain their pretty oval finger nails with a bright red color, the juice from the leaves of a plant.

They color the palms of their hands, too, thinking it adds to their beauty. I don't think it very nice, but perhaps it is not as bad as putting paint on the face, as some ladies do, who live a long distance from India.

These girls like to play with dolls as well as any of you. The people in this country don't make such wonderful dolls as you can get, that laugh and cry and act almost like real babies. Some more common ones are brought from England; and last winter, in a box that came from America, were a number of nicely dressed dolls, to be distributed among the girls, Christmas. You should have seen their eyes sparkle and how eagerly their hands were stretched out for them, especially when they were dressed in bright colors. I went with Mrs. Parker when she took some to the city girls' schools. One girl who had one last year had concluded she was too large for dolls now; but when one was shown her, dressed very gayly in the latest style, she preferred it to anything else. They like to make new clothes for them, but they don't have very much to use that way. I suspect if any of you dress a doll to send in another box, if you would wrap it in a piece of bright calico from your

stores, or anything that would make a dress or overskirt, the little girl that gets it will think almost as much of the scrap as the doll, and will spend very happy hours in learning to cut, fit, and make new clothes.

Last Christmas several girls got some sheets of paper dolls to be cut out. The day after Christmas I was telling them how to cut the figures, when all at once one of them began to cry, another turned away with her paper, and I was made to understand that they thought I was spoiling them.

A good friend came to my help and explained to them that it was to teach them how to cut nicely, and then they all went to work, and in a few days all were nicely finished.

There is a set of croquet here, and they like to play, but it is almost impossible to teach them to play right. I told them they must begin at one stake, and striking the ball in a certain direction, return. I tried to teach them some rules, but they only seemed to know that they were to strike the ball around, and I left them. In half an hour I returned and they told me in high glee that they had all been around. Rules are nothing to them when they are thoroughly amused without. I was less successful in trying to teach them "Puss in the Corner." You know it, don't you? I knew so little Hindoostani and they knew about as much English, and I made funny work of it. I think you would have laughed to see us all running and laughing, and the girls screaming a little, without any regard to the order of play.

The girls learn to do sewing. Some of them, nine or a dozen years old, can do plain sewing better than some girls I know of at fifteen. Those who can sew nicely learn to mark letters; after this is learned they can have wool embroidery and crocheting. Sometimes when they sew one girl will read aloud, and sometimes they study their lessons for the Sunday school.

You see these lively, romping, laughing girls are very much like the girls you know at home. I love some of them very much because they are good and kind, but some are so selfish and troublesome it is not very easy to love them, though they need it more than the others. Few of them have such bright pleasant homes as you do, or the many privileges that you have; but Jesus

died for them and loves them. When the Saviour makes up his jewels many little girls will be gathered from India to sing with the angels forever, and praise Him whose blood has redeemed them. Dear little ones, will you be there too?

Moradabad, India.

ANNIE'S BIRTHDAY GIFT.

ONE Sunday morning, as I sat in church, occasionally my attention was attracted towards a pair of very bright black eyes in the pew opposite mine, on the other side of the aisle. They were such a happy pair of eyes, or rather such a happy soul looked through them, that I could but smile in response to their laughing glance. When service was over, as I left my seat, the black eyes were smiling right close to my face, and the little girl who owned them was whispering in my ear, "I brought this to you for the Missionary Society."

Then she placed in my hand an envelope of the Woman's Foreign Missionary Society, on which was written her name, with the words, "Birthday Offering. 66 cents."

"What is this?" I asked.

"O," said her auntie, who was standing near, "that is money which Annie had given her for her birthday, last week. She was told to do what she pleased with it, so she pleased to give it to you."

"Really," I said, "this is the best return any missionary envelope has yet made. It contains more than the 66 cents. It enfolds the loving thought of a cheerful giver whom God loves."

God has many ways of working, dear children. Through his blessing, Annie's birthday gift may help to bring the birthday of a heathen soul into the new life in Christ Jesus.

E. J. K.

Newark, N. J.

MISSIONARY PUZZLES.

I AM composed of fifteen letters.

My 3, 14, 8, 12, 1, 3, 15, is a sea crossed by the missionaries on their way to India.

My 8, 2, 1, 3, is the country where most of the missionary work is done.

My 14, 11, 2, 8, 14, 1, 11, is the name of a new mission in South America.

My 4, 13, 9, 6, 5, 14, is the name of the "missionary bishop" of Mexico.

My 14, 13, 7, 1, 2, 11, 15, is the name of one of the assistant corresponding secretaries of the W. F. M. Society.

My 10, 5, 8, 9, 10, 5, 15, is the name of all who worship idols.

My whole is the name of a dear friend to all the little children in India, among whom she lives and works.

O. B. T.

BURIED CITIES.

FIND twelve buried Chinese cities in the following:—

I can tone Penelope, King in Shang. Hair black, I and Nan, King Shin and such ewes. Dying Chaucer sing! Ann suiting Emma. Cabut Choue gathers lint. Sing Graham oysters!

JENNIE W.

Dear little children in the "Corner": These puzzles are not all for play, but a good deal for missionary study. Will you work them out and get up some more of your own, then send both answers and fresh "puzzles" to "Cousin Alice," Box 1987, Evanston, Ill.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. K. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

CINCINNATI BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Barton, O.	Miss A. Ford,	16	7
Plain City, O.	Miss H. Snyder,	19	
Harrisburg, O.	Mrs. Carson,	30	10
Mt. Sterling, O.	Mrs. H. C. Schyres,	26	17
Harmer, O.	Mrs. L. Rosso,	30	16
Belpre, O.	Miss M. L. Marsh,	14	11
Whitney Ch., Marietta, O.	Miss H. Geren,	18	7
Centenary, Marietta, O.	Mrs. A. Patten,	33	4
Galua, O.	Mrs. A. A. Parish,	30	
Alexandria, O.	Miss S. Lyman,	11	4
West Lancaster, O.	Mrs. G. L. Bush,	30	
Dresden, O.	Mrs. B. Disney,	19	5
Hebron, O.	Miss N. Wills,	14	6
Logan, O.	Miss L. Stamp,	19	10
Osborn, O.	Mrs. M. S. Wolf,	23	7
Fairfield, O.	Mrs. P. Griner,	43	5
Cedarville, O.	Mrs. J. Gowdy,	56	20
Miamisburg, O.	Miss A. Heckamon,	62	44
Jamestown, O.	Mrs. M. Long,	114	22
Bethel, O.	Miss M. Ellsworth,	12	
Goshen, O.	Mrs. H. S. Williams,	15	5
Wheelersburg, O.	Mrs. J. S. Preston,	10	10
Tradersville, O.	Miss P. Houston,	23	5
Kent, O.	Mrs. Rev. W. H. Seely,	63	25
Bellvue, O.	Mrs. Rev. E. Persons,	32	10
Carrollton, O.	Mrs. M. McCoy,	41	11
Dunkirk and Huntsville incorrect in June Number.			
Huntsville, O.	Mrs. H. Jackson,	19	5
Dunkirk, O.	Mrs. M. E. Smith,	20	3
Mt. Sterling, Muskingum Co., O.	Miss Bessie J. Hord,	12	9
Asbury Chapel, Licking Co., O.	Ella C. Roberts	10	4
(Organized by Mrs. Bing.)			
Granville, Licking Co., O.	Mrs. L. M. Hall,	41	23
Newport, Madison Co., O.	Mrs. N. C. Rice,	20	15
Bloomsburg, O.	Mrs. M. E. Windsor,	17	10
Harrisburg, O.	Mrs. R. E. C. Carson,	33	5
(Through and by Mrs. J. H. Creighton.)			
Pleasant Valley, Shade P. O., O.			
	Mrs. Henrietta Wilson,	21	4
(Organized by Miss Brawley.)			
White Cottage, O.	Miss Mollie T. Moyer,	13	5
Wheeling Aux'y, Western Virginia, pledges the support of two Orphans and one Bible Reader.			

Life Members. — Mrs. Rev. J. F. Wright, Walnut Hills, Cincinnati, O. Mrs. William Wood, Walnut Hills, Cincinnati, O. Mrs. Dr. Godman, Berea, O. Miss Mary E. Dustin, Trinity Ch., Xenia, O. Mrs. J. K. Smith, Bellefontaine, O. Mrs. Rev. I. F. King, Walnut St. Soc., Chillicothe, O. Mrs. Rev. W. F. Hughey, Walnut St. Soc., Chillicothe, O. Mrs. S. M. Sullivan, Grace Ch., Dayton, O. Mrs. S. Moore, Sites, Mohawk Valley, O. Mrs. Judge Kennon, St. Clairsville, O. Mrs. Rev. J. Rogers, Bellaire, O.

MRS. G. E. DOUGHTY, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

JULY 1st to AUG. 1st, 1873.

<i>Maine.</i> — Kent's Hill Aux'y, thro' Mrs. Emily J. Morse, Membership, \$13.00; Mite Boxes, \$9.00; Union, Mrs. Esther Page, \$5.00; Belfast Aux'y, thro' Mrs. Rev. W. L. Brown, \$2.50. Total,	\$29.50
<i>New Hampshire.</i> — Rochester Aux'y, thro' Mrs. D. J. Smith, \$5.00; Bennington, Miss Emily Whittemore, \$10.00; Tilton Aux'y, thro' Miss Fanny I. Goodrich, \$9.00. Total,	24.00
<i>Vermont.</i> — Bloomfield Aux'y, thro' Miss Emily R. French, \$5.00; Woodstock Aux'y, thro' Mrs. J. H. Murdock, \$16.90; Holland, Mrs. S. L. Piper, \$1.00. Total,	22.90
<i>Massachusetts.</i> — Boston, Tremont St. Ch., Miss Addie F. Ellis, Mite Box, \$1.00; Bromfield St. Ch. Aux'y, thro' Mrs. B. B. Russell, \$10.00; South Boston, Dorchester St. Ch. Aux'y, thro' Mrs. Redding, \$6.00; Cambridge, North Ave. Ch., proceeds from a Fair held by Abbie Johnson, ten years old, \$84.00; from Mrs. Samuel Tufts, \$7.75; Lynn, South St. Ch., thro' Miss Ingalls, \$34.00; Springfield, Trinity St. Ch. Aux'y, thro' Mrs. S. J. Chapman, \$16.00; State St. Ch. Aux'y, thro' Mrs. Jennie Bigelow Stevens, towards support of Bible Reader called "Jane,"	

\$26.33 (\$6.33 of this Mite Box); Newton Aux'y, thro' Mrs. Holman, \$8.10; Warren Aux'y, thro' Mrs. R. Tisdale, \$7.75; New Bedford, County St. Ch., thro' Mrs. L. B. Ellis, \$23.00; Membership, \$10.00 collected at a tea party; Watertown, Mrs. Susan G. Sharp's Mite Box, \$1.86. Total, \$335.69

Rhode Island. — Nooseneck Hill, Mrs. Randall Lewis, \$1.00; Joanna B. Lewis, \$1.00. Total, 2.00

Connecticut. — Norwalk Aux'y, thro' Mrs. John Pegg, Jr., \$12.50; Stafford Springs Aux'y, thro' Mrs. L. M. Lord, \$19.00. Total, 31.50

Total, \$445.59

Life Members. — Bennington, N. H. Miss Emily Whittemore, Cambridge, Mass., North Ave. Ch., constituted from the proceeds of the Fair, Mrs. Rev. Pliny Wood, Mrs. Rev. James Mudge, Mrs. Samuel Tufts, Miss Abbie Johnson.

CORRECTION. — In the June Number, \$20.00 was reported from Salem Depot, N. H. It should have been stated that the amount was collected in Mrs. Bartlett's Mite Box, and was used to constitute Mrs. Reuben Dearborn a Life Member.

Mrs. Thos. A. Rich, Treas.

706 Tremont Street.

NEW YORK BRANCH.

New York. — Victory Aux'y, thro' Mrs. M. Rumsey, \$3.00; Auburn Aux'y, thro' Mrs. Mary H. Thomas, for yearly support of Bible Reader, Cornelia Jordan, \$60.00; Castile, from Cornelia A. Greene, for Orphan, Leoni Bush Greene, \$30.00; Weedsport Aux'y, thro' Mrs. O. H. Burritt, \$5.00; Waverly Aux'y, from Mrs. John C. Pemberton, thro' Mrs. M. G. Clarke, \$8.50; Elmira, Hedding M. E. Ch. Aux'y, thro' Mrs. E. K. Weaver, \$18.00; Round Lake Missionary Association, thro' Mrs. Edward Robinson, to be appropriated towards the medical outfit of Miss Dr. Nannie Monielle, \$200.00 (\$20.00 of which from Mrs. E. L. Pasco, to constitute herself a Life Member, and \$6.13 from Johnnie Beaudrye). Total, \$321.50

New Jersey. — Hackettstown, \$17.00. Interest on deposits for July, \$35.34. 17.00

Grand Total,

MRS. ORANGE JUDD, Treasurer.

NORTHWESTERN BRANCH.

FROM MAY 1st to AUG. 1st, 1873.

Illinois. — Bloomington, University Ch., \$60.00, to make three Life Members, — Mrs. J. G. Little, Mrs. H. G. Reeves, and Mrs. Sandford; Lisbon, \$7.00; Normal, for Bible Reader, \$6.50; Chicago, 1st M. E. Ch., \$11.00; Chicago, State St. M. E. Ch., \$6.25; Jacksonville, Centenary M. E. Ch., \$50.00; Macon, Young Ladies, \$5.00; Springfield, 1st Ch., \$29.00; Tuscola, \$10.00; Elwood, \$6.00; Alton, \$4.25; Yellowhead, \$2.00; Chicago, Grace M. E. Ch., \$10.00; Stillman, \$6.10; Cass, \$9.50; Rockford, 3d St., \$10.00; Rock Island, Mrs. J. W. Spencer and Mrs. T. J. Robinson, Life Members, should have been reported in a back number; Wyoming, Rev. J. W. Agard, \$20.00; Dover, \$6.50; Ellison, \$4.50; Plainfield, \$7.69; Ottawa, \$12.00; Elgin, Young Ladies, \$21.88; of this amount \$10.00 finishes payment on Life Member of Miss Lottie Nicholson; Sterling, 4th St. Ch., \$18.00; Morrison, \$12.00; Young America, \$5.50; Wilmington, \$9.50; Chicago, Mrs. Wheeler, from sale of Mite Boxes, \$18.00; Abingdon, Hedding Seminary, \$6.00; Freeport, 1st M. E. Ch., \$10.20; Virginia, \$25.00; Chicago, Grace Ch., \$8.50; Mite Box, Mrs. J. O. Perry, 60 cts; Chicago, Park Ave., \$33.00; Chicago, Trinity M. E. Ch., \$64.50; of this amount Mr. A. E. Bishop and Mr. M. C. Dean, each contribute \$10.00 for Life Membership of Miss Willard, and Mrs. O. B. Watson pays \$7.50 for "Henrietta Kidder Watson"; Abingdon, for support Orphan "Sarah Janes," \$8.20; Chicago, Trinity Ch., from Mrs. Matson Hill, \$100.00, to make Jennie P. Hill, Mattie Hawhe, Charlie S. Bradley, Lollie L. Bradley, and Flora Stacey, Life Members; Creston, \$11.45; Upper Alton, \$6.00; Marengo, \$13.00; Peoria, Hale Chapel, \$9.25; Litchfield, \$5.00; Richmond, for support of "Anna Potter," \$22.50; Oregon, \$10.00; Altona, \$12.00; Yellowhead, \$14.50; Saybrook, \$7.50; Garden Prairie, \$5.92; Griggsville, \$6.50; Morris, \$21.15; South Rockford, \$7.92; of this amount \$5.00 towards Life Membership of Mrs. G. Griggs; Tuscola, \$3.00; Waverly, \$20.00; Rockford, Miles Gardner, \$5.00; Roscoe, \$6.50; Hebron, for support of Orphan "Emma Purse," from Mrs. Emma Purse, \$30.00; Chicago, Ada St., \$22.00; of this amount \$20.00 from Mrs. Stewart, towards support of Orphan; Pleasant Ridge,

\$2.50; Woodstock, \$3.00; Bloomington, University charge, \$13.60; Kewanee, \$8.60; Ringwood, \$4.00; Waukegan, \$10.00; Normal, for support of Bible Reader in India, \$14.00; Wheaton, \$7.00; South Haven, \$8.00; Taylor, \$11.00; Lebanon, \$10.00; Manteno, \$11.90; Joliet, \$12.00. Total, \$991.96

Michigan. — Rockford, \$3.35; a Friend, 50 cts.; Reading, \$1.00; Dundee, \$7.63; Holley, \$5.50; Calumet, \$25.00; Buchanan, from W. J. Peterson, \$1.00; Three Oaks, from Mr. Goit, \$1.00; a Lady, \$25.00; Kalamazoo, \$18.72; Southfield, \$5.00; Wacousta, \$7.00; Three Rivers, \$18.00; Bloomer Centre, \$4.15; Onondaga, \$7.50; Richland, \$11.60; Palo, \$4.50; Petersburg, \$12.00; Ovid, \$11.75; Pluton, \$9.95; St. Joseph, \$7.00; Caro, \$10.00; Litchfield, \$10.00; Grand Rapids, Div. St., East Side, \$25.30; New Buffalo, \$4.08; Laketon, \$2.00; Albion, \$21.00; Bay City, \$14.75; Pentwater, \$5.00; Lambertville, \$4.00; Ida, \$4.00; Ida Station, \$2.00; Lyons, \$3.25; Hanover, \$21.00; from Mr. H. D. Allen, for Scholarship named "Jennie L. Allen"; Dewitt, \$3.20; Whitehall, \$2.00; Watervliet, \$6.25; Portsmouth, \$11.00; Hartland, \$5.60; Pleasant Valley, \$2.68; Howell, \$11.50; Perry, \$6.50; Flint, Court St., \$45.11; Montague, \$2.50; Fallasburg, \$4.10; Hadley Stone Ch., \$2.50; Flat Rock, \$15.00; Charlotte, \$10.90; Pontiac, \$10.00; Adrian, \$13.00; Berrien Springs, \$11.00; Mt. Morris, \$4.00; Plainwell, \$8.53; Hubbardston, \$7.65; Denton, \$4.50; Mendon, \$0.25; Mosherville, \$7.00; Tecumseh, \$5.00; Marshall, \$10.00; Rives Junction, \$7.35; Niles, \$13.84; Richland, \$4.95; Centerville, \$9.30; Coldwater, \$25.00; Mt. Morris, \$5.20; Hudson, \$13.00; Flushing, \$10.67; Grand Blanc, \$1.75; Fowlerville, \$8.00; Northville, \$10.00; Detroit, Central M. E. Ch., \$14.65; Grand Lodge, \$5.00; Ann Arbor, \$17.15; Ionia, \$22.00; Southwest Colon, \$4.00; Highland, \$6.85; Wayne, \$20.00; North Adams, \$13.00; Sharon, \$10.50; Gaines, \$9.50; Elsie, \$7.00; Burton, \$7.50; Leslie, \$12.90; Otisville, from Mrs. Ludington, \$1.00; Morenci, \$10.25; Dexboro, \$8.50; Dansville, \$8.00; Hastings, \$13.00; Onondaga, \$3.75; Cornuna, \$8.62; Wenona, \$7.00; Trenton, \$19.00; Napoleon, \$5.00; Clayton, \$2.25; Eaton Rapids, \$14.65; Athens, from Mrs. Bisbee, \$1.00; collected by Mrs. Brinton, \$2.00; Wayne, \$9.00; Bro. Stevens' class, Simpson Ch., Detroit, \$13.85, towards support of a deaconess in Foochow; Burr Oak, \$3.75; Almont, \$10.00; Cooper, \$5.00; Lakeville, \$5.00; White Pigeon, \$6.50; Hillsdale, \$5.00; Kalamazoo, \$7.08; Southfield, \$5.85; Simpson Ch., Detroit, from J. S. Vernon, \$1.00. Total,

Indiana. — Logansport, to make Mrs. Mary McClure Life Member, \$20.00; Chili, \$2.50; Muncie, \$50.00; from sale of jewelry, \$3.00; North Manchester, \$5.00; Logansport, \$5.50; Newport, \$8.00; Shelbyville, \$56.25; Liberty, \$3.25; New Albany, John St., \$6.75; Sugar Creek, \$5.00; New Albany, Wesley Chapel, \$9.60; Muncie, \$7.90; Brazil, \$9.50; Elkhart, \$7.22; New Paris, \$4.00; Kendallville, \$5.00; Knightstown, \$11.00; Valparaiso, \$11.00; Zionsville, \$4.35; Door Village, \$8.00; Logansport, Market St. M. E. Ch., \$5.25; Monticello, \$48.00; Shawnee Mound, \$16.50; Salem, \$8.00; Angola, \$3.25; South Bend, 1st M. E. Ch., \$15.65; New Albany, Centenary M. E. Ch., \$23.00; Brookston, \$7.00; La Porte, \$12.00; Terre Haute, \$17.00; Martinsville, \$7.00; Goshen, \$7.25; Argos, \$1.70; Pierceton, \$9.45; Michigan City, \$12.00; Chili, \$2.00; Clinton, \$11.00; Fort Wayne, Wayne St. Charge, \$20.00; Connersville, \$18.00; Delphi, \$6.00; Warsaw, \$13.50; Peru, \$5.27; Fairland, \$2.00; Richmond, Pearl St., \$16.00; Lebanon, \$10.50; Waveland, \$18.00; Goodland, \$21.00; of this amount \$15.00 is from Carey M. Hopkins, last payment on Life Membership of Lillie Aulsebrook; Aurora, \$13.20; Fort Wayne, Berry St. Ch., \$23.83; Moore's Hill, \$5.00; Wabash, \$13.30; Rising Sun, proceeds of a missionary table at a Festival, \$27.00; Attica, Maggie Pearsons, \$1.00; Richmond, Pearl St. Ch., to constitute Mrs. Mary J. Randall, Treasurer, Life Member, \$20.00; Dayton, \$4.25; Goodland, from Friends, to finish payment on Life Member of Mrs. Rev. Isaac Dale, \$10.00; Union City, \$11.51; Lafayette, 9th St. M. E. Ch., \$14.90; New Carlisle, \$10.30; Attica, \$10.65; Evansville, Ingle St. Ch., \$7.25; Bethel Ch., Mexico Circuit, \$5.80. Total,

Wisconsin. — Sheboygan Falls, \$5.00; November Number should have contained, Mrs. Martha Humphreys donated \$5.00; Broadhead, \$7.80; Fort Atkinson, \$13.75; Fond du Lac, Colton St. M. E. Ch., \$10.45; Sparta, \$10.00; Prescott, \$10.60; Sparta, \$10.50; of this amount \$5.00 from Mrs. Harriet C. Weeks, for Life Membership; Bay View, \$20.00; Sheboygan Falls, \$27.00; of this amount \$5.00 from Mrs. Richard Rogers, for the Bible Women; Omro, \$7.50; Wauwatosa, \$12.50; Eureka, \$4.50; Wau-paca, \$14.50; Hartford, \$4.50; River Falls, \$3.75; Appleton, \$25.00; Racine, \$10.00; Stoughton, \$5.25; Appleton, Lawrence University, \$10.00. Total,

Nebraska. — Spring Bank,

Sum Total,

\$2,931.29

CORRECTION. — September Number should have stated that Mr. Samuel Phelps, Detroit, Michigan, made his niece, Mrs. Mary Stoddard, Life Member.

The January Number, that Mr. T. F. Payne donated \$5.00 from Wabash, Indiana. Also that Mrs. Emily Skinner, Valparaiso, Indiana, was made a Life Member.

June Number should have contained that of the \$13.28 donated from Goodland, Indiana. Mr. C. M. Hopkins gave \$5.00 towards Life Member of Lillie Aulsebrook.

ST. LOUIS BRANCH.

Missouri. — Union Church, St. Louis, members, \$87.10; Union Ch., St. Louis, Mite Chests, \$3.60; Central Ch., St. Louis, members, \$5.00; Central Ch., St. Louis, Mite Chests, \$2.71; Central Ch., St. Louis, support of Orphan, Mary Howlitt, \$15.00; Central Ch., St. Louis, support of Orphan, Lillian Neilson, \$7.50; Park Mission, St. Louis, through Mrs. Kellett, on Life Membership of Mrs. Funk, \$10.00; to make Mrs. E. C. Briggs Life Member, \$20.00; Wash. St. German Ch., \$11.50; contents of Mollie Johnson's Mite Chest, 70 cts.; Springfield, through Mrs. Kellett, to make Mrs. Timmons Life Member, \$20.00; Chillicothe, \$4.00; Clinton, \$9.65. Total,

\$193.82

Iowa. — Farley, \$9.25; Farley, Mite Chests, \$6.40; Farley, from Mrs. Wm. Wheeler, \$4.00; Manchester, \$7.00; Mt. Vernon, Cornell College, support of Orphan, \$10.00. Total,

36.65

Minnesota. — Winona, from Mrs. Perry, interest on \$500.00, \$40.00; Red Wing, \$5.00; Cottage Grove, from Mrs. J. Laremy, \$1.00; St. Paul, Jackson St., \$20.00. Total,

66.00

Nebraska. — Nebraska City, \$15.00; Lincoln, \$5.50; Lincoln, from Mrs. Newman, sale of Photographs, \$2.50; from Mrs. Tilton, Tilden, Kansas, contents of little boys' Mite Chest, 25 cts.; sale of Photographs, through Mrs. U. B. Wilson, \$2.50. Total,

25.75

Grand Total,

\$325.22

Mrs. W. A. JONES, Treas.

17 South 15th Street.

CINCINNATI BRANCH.

Ohio. — Jacksontown, \$10.00; East Delaware, \$10.00; Salem, \$40.00; Wapakoneta, \$3.50; Dayton (Eaper), \$5.50; Bainbridge, \$4.00; Felicity, \$5.00; Painville (nine young ladies in Sem.), \$13.82; Heath, \$10.00; Bellevue, \$8.25; Kenton, \$26.05; Loudon, \$20.76; Plain City, \$9.00; Ada, \$8.40; Dunkirk, \$3.40; Delaware (St. Paul, including \$15.00 from Mrs. Page on Bible Reader), \$40.00; Goshen, \$5.30; Wheelersburg, \$2.55; Milford Centre, \$3.75; Haverhill, \$6.50; Wooster, \$30.00; Quincy, \$3.35; West Bedford, \$3.25; Akron, \$20.00; Henrietta, \$7.50; Johnstown, \$10.00; Ravenna, \$11.15; West Liberty, \$6.25; Greensburg, \$6.00; Arcanum, \$10.35; Chagrin Falls, \$16.75; Chatham Centre, \$10.00; Lancaster, \$8.50; Youngstown, \$14.50. Total,

\$393.38

Kentucky. — Catlettsburg. Total,

8.20

Grand Total,

\$401.58

Mrs. DR. W. B. DAVIS, Treas.

Care Mrs. Bishop Clark, 260 W. 8th St., Cincinnati, O.

THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, OCTOBER, 1873.

No. 4.

A HYMN FOR CHRISTIAN WORKERS.

BY MRS. ANNIE HOWE THOMSON.

O, TOILERS, grow not weary,
Weary by the way;
Though clouds and tempests dreary
May darken o'er thy way.
The sunshine's still above thee,
And soon thou'lt joyful hold
The flowers and fruits of harvest,
With sheaves of burnished gold.

O, toilers, grow not weary,
Weary by the way;
There're kindly words to cheer thee,
With Faith's unchanging ray;
And footprints mark the forests,
And vales and mountains o'er,
Of brave, unshrinking workers,
Who've hastened on before.

O, toilers, grow not weary,
Weary by the way,
And Satan's hosts shall fear thee,
The powers of hell obey;
And on the shores of India,
And China by the sea,
The sowing and the REAPING
Of Christ your Lord shall be.

O, toilers, grow not weary,
Weary by the way;
The Master walketh near thee,
To comfort and to stay;
Thy hands he'll be upholding,
Amid the furrows deep;
And at life's quiet evening,
He'll give thee rest and sleep.

Delaware, O., 1873.

BEHOLD the husbandman waiteth for the precious fruit of the earth . . . Be ye also patient.
St. James.

WOMAN IN EUROPE.

BY REV. W. F. CRAFTS.

IN Switzerland, woman evidently "takes the lead"—in gathering hay and drawing carts, and bearing heavy burdens.

At Freiburg we saw a cow harnessed up as a horse, with a stalwart woman walking beside it and driving. At another place, we saw a woman and cow, side by side; but in this case, *both* were harnessed. In the Bruning Pass, we met several carriages, each drawn by a *span of women*, while others were drawing two and three hundred weight of hay in small carts, assisted, sometimes, by a boy pushing or drawing at one side with a rope. The donkeys and horses are used largely for travellers, and the women are "the beasts of burden." With the large Swiss baskets and tubs strapped on their backs, one of them will often carry fifty pounds up the steep hill-sides.

In the hay-fields and potato-fields, also, women are more frequently seen than men. An American tourist, passing through Switzerland and seeing this degradation of its women, wrote back to his wife: "Mary, the Swiss Maid, of whom we have so romantically sung, is not an inhabitant of this country."

The same condition of things is found in Germany. At Vienna, women can be seen not only working the mortar, as masons, but even carrying the hod on their shoulders, to the third and fourth story, and pumping the water for the city watering-cart.

At the Exposition, a woman in the Japanese department weaves daily, in the style of her country, using both arms, both limbs, and her waist, in the difficult and exhausting work that other nations would give to horse or steam power.

In France, as in fact in all Europe, those women who are treated with the greatest courtesy, are esteemed more as the Turk values the

members of his harem, than as beings with brains and hearts.

In the midst of such scenes as these, it was indeed refreshing to visit Kaiserswerth, near the Rhine, the fountain-head of the great Protestant deaconess movement, so strongly recommended by Luther, and so earnestly inaugurated by Rev. Frederick Fliedner.

In the garden of the little parsonage in which he formerly lived, as the village pastor, we saw a little garden-house, about ten feet square, which has but two rooms. This is called "*the mustard seed*." Here, in 1836, he received one, and then another magdalen, on their release from imprisonment, as they desired to lead a better life. Other buildings were added, the work was broadened, the Deaconess Institution was soon established, and the place has grown until "*the mustard seed*" is, indeed, a great tree, whose saving shadow is over all the world; for it has not only the institutions at Kaiserswerth, — training school for deaconesses, hospital, seminary, orphanage, magdalen asylum, insane asylum, etc., — but four hundred of the deaconesses have already been sent out through Germany and Italy and Syria and the United States (Pittsburg), and in hospitals and schools are ministering daily to the bodies, minds, and souls of more than 1,200 persons. The motto over the door of their large and beautiful institution, expresses the animus of their work — "I was sick and in prison, and ye visited me." To minister as Marys and Marthas to Christ through his suffering ones, is the joyous and earnest work of the five hundred women who, in this "mother-house" and in its foreign branches, have dedicated themselves to God's work. The organization is based on the Scripture injunctions in regard to deacons and deaconesses, and endorsed by the Lutheran church.

Those who would become deaconesses must possess a vital, earnest, Christian experience as the first requisite, and we were also pleased to note as another special requirement in those who would thus work for God, the following: "They must have no tendency to low spirits or melancholy; but, on the contrary, 'put on' gentleness, goodness, and a kindly, cheerful manner."

This sweetness and joyousness of spirit we found everywhere in the institution, strikingly

in contrast with the *damp* and *sepulchral* faces of the "Sisters of Charity," some of whom we met immediately after our visit here. In the chapel there is a fresco representing Christ with a dove flying towards his arms, and by its side one of the sweet Bible promises of "REST."

Into this "rest" most of those we met, by their very faces, seemed to tell us they had entered. Besides these requirements I have mentioned, they desire a candidate to be in *good health*; to be under forty years of age, and over eighteen; to be able to speak German, and to possess a common education; they must also have a passport from their country, and a permit from their guardians.

No vows of celibacy are required, although many willingly remain through their lives in this grand work. Any deaconess can leave the organization by giving notice a few months previous of her desire to do so.

The costume is very simple and becoming, and serves as a protection to them in their work of love. It consists of a dark-blue gown, blue apron, white cap (small and unobtrusive), and white collar.

I remember meeting two of them on a recent Sabbath morning, at Munich, coming back with happy faces from their ministration to the sick, and in the branch institution there we found the same characteristic cheerfulness and neatness which so delighted us here. Mrs. Fliedner, the wife and true *helpmeet* of "Pastor Fliedner," still lives, and with her son-in-law "Pastor Disselhoff," and her son "Pastor Fliedner," manages this great work, which has grown so large that more than threescore letters and hundreds of dollars come to the office daily from and for the various branches of the work. We shall not soon forget the "beauty of holiness" and the joy of doing good as we saw them in the calm, earnest face of Mrs. Fliedner, whom God has spared in vigor of mind to a good old age to look upon the whitened harvest where she sowed the "mustard seed," hand in hand with her husband, so many years ago.

The womanly element in religious work, which has developed falsely in Mary-worship and nunneries in the Catholic church, must not be overlooked in the work of our Protestantism; and if we mistake not the signs of the times, one of the

great characteristics of this opening age is to be the enlistment everywhere of woman's heart and hand for the cause of God. A similar movement has been inaugurated in New York, with American adaptations, in charge of Rev. Mr. Ruliffson. Christian sisters, do you not hear the voice of the age, "*The Master is come and calleth for thee*"?

Yesterday we attended the Woman's Bible Class connected with Mr. Spurgeon's church, and conducted by Mrs. Bartlett, who has been the means, by her personal efforts in visiting, and by this afternoon class (in which she in fact *preaches* the gospel and urges to activity and conversion rather than teaches in the ordinary sense), of bringing seven hundred members into Mr. Spurgeon's church. The word *lady* (laf-dy) means, literally, "*loaf-giver*." Truly, this woman and the many women converted here, who have become missionaries like herself, are *God's true loaf-givers*, and by their efforts, with Christ's blessing, multitudes shall eat and be filled. May God multiply the number of Marys who sit at Jesus' feet, and the Marthas who faithfully and cheerfully serve his cause.

London, Aug. 10, 1873.

HENRIETTA GREEN.

BY MISS THOBURN.

SOME time during my first year in India we formed the plan of a Ladies' Mission Home in Lucknow, its members to be those coming through the society from America, and also such assistants as could be found available here. The Christian Girls' School was increasing, and already demanding another teacher. In September, the English Sunday School was organized, and the Bible Class for Young Women was given to me. One Sunday, soon after, some girls from a Lucknow boarding-school came in and took seats in my class. One of them attracted my attention at once. She said little during the lesson, but she was very attentive, and her earnest, intelligent face signified unusual depth of character. Speaking of her to my brother, when I returned home, I said, "She is the person I want for an assistant."—"Is she converted?" he asked. I did not know, — only that she was very serious and teachable. She

went back to the school, and I saw little of her until November, when Mr. Taylor was with us. She was present one evening soon after his meeting begun; and as soon as the congregation was dismissed, she came to me, her face all quivering between smiles and tears, and said, "I want to tell you; but my heart is too full." Afterward, when her joy was quieter, but her heart not less full, she said she had been trying to be a Christian for some years, but had found it to be a difficult task. She had made rules of holy living which she could not keep, and which brought her oftener repentance than peace. That night Mr. Taylor preached of the gift of the Holy Ghost, of full assurance of pardon and acceptance. After the sermon he called for witnesses of the truth he had preached. A number spoke, and Miss Green asked her own heart if she could give such a testimony, and found in it only a want and an intense longing for this blessed witness of the Spirit. The preacher said the provision was for all, then and there. Kneeling down in prayer, she asked, and received in answer the "heart-full" of which she could not speak.

Not long after this, when Europeans were invited to join our church, Miss Green was among the first to give her name. She was not yet eighteen, was a favorite in the circle in which she moved, and had been very fond of social gayety; this, taken together with the fact that the word Methodist in Lucknow implies as much unpopularity and reproach as ever in its early history, shows her courage in taking a step that offended most of her former friends.

In May, as soon as she was free from the school where she had been a pupil-teacher, she came to live with us. She was an orphan, and our house was to be henceforth her home. In accepting the position we offered her, she refused a place in another Mission where she would have received double the salary we could give.

Her special work at first was in the Christian Girls' School; but she was efficient in all departments, English and Hindustanee, visiting the sick and afflicted, her thoughtless young friends, homeless wanderers in the inns — any who would hear her message; sometimes she was welcomed, sometimes coarsely repulsed, but her faith and love did not falter.

She was deeply interested in the school, and very ambitious for its success; very earnest, too, in her efforts to win the girls' heart for Christ. They were all much attached to her. As one father said when told she could not recover, so might they all: "My girls will be so sorry — they loved her so much." She was a favorite, too, in zenanas, where she was able to visit after failing health compelled her to give up the more confining work in the school. Always gentle and winning, yet always courageous, she spoke the truth more acceptably than many who undertake this difficult task. Not forgetting the value of personal testimony in her own experience, she never failed to give this seal to her message. As she grew weaker, her ill looks drew the ever-ready sympathy of the kind-hearted women, and the inquiries about her health led to talk about death and the preparation for it. Her smiling assurance that she knew she could not live, but was ready and happy to die, made an impression that will not soon pass away. A Hindoo, who was her Urdu teacher, and in whose house she sometimes visited, thus writes of her: "Her dress was virtue and her jewels goodness. The light of faith shone in her heart, and left no shadow of evil there. She was ever gentle and kind, and zealous in winning others to walk in the right path. She worked through all weather, going great distances to visit the Hindustanee women."

During the two years she spent with us, her religious life was an almost constant growth. She often desired greater blessings, but never had to mourn the loss of any gift once received. Her every-day experience was one of peace, often of joy, but never of gloom or sadness. I remember one little incident that illustrates her state of mind through many happy days. She passed through the room where I sat, singing as she went the sweet little hymn, "O, I am so glad that Jesus loves me." Half-way in this line of the chorus the song broke into a happy laugh. "What is it?" I asked. "O," she said, "I am so glad, I cannot even sing it." The last year of her life especially seemed hid with Christ in God. As her body wasted away, her soul grew stronger. It was not victory at the last, but victory all the way. As we watched her gazing down into the valley, and saw that her bright, assured

smile was never obscured by a shadow, and that her eyes were looking eagerly forward to the everlasting hills, we learned to look forward with her and to be glad for her sake. On the evening of the 17th of April, she left us. "I am going to Jesus," she said, and went to be with Him forever.

It has been our endeavor since this Home was established, to make not a boarding-house, nor a place to stay, but a *home* in the truest sense of the word to all its inmates. It was especially so to Henrietta. She enjoyed everything about the house and garden, and was in some way identified with it all. And it now adds to the sacredness of this home feeling to know that one of our family is in heaven, and is waiting to give a peculiar, joyful welcome to the members of this household, as they are called from one happy home to another.

Lucknow, India.

THE RECORD OF A DAY.

BY MRS. E. E. BALDWIN.

SHALL I give you the history of one day not unlike many other days? I will take last Thursday. I concluded Charlie's lessons (not without interruptions) at two P. M. While he was preparing them, I read my own Chinese lesson with our teacher, and translated a letter into English from one of our preachers to a class in a home Sabbath School. After dinner, some Chinese women called "to salute me and see the house"; these are always their objects in coming. They examined everything — carpets, pictures, chairs, tables, etc., and finally, myself.

Everything was wonderful to them: They thought I must be very *kwai* (happy). I said, yes, I am happy. But we must not depend upon such things as these for happiness. A carpeted floor, glass windows, etc., would not give you any lasting peace. Ming tang (to-morrow, an indefinite time for the future), I must die, and then of what benefit these pictures, this carpet, piano, to me? An old woman, leaning on her cane, — she had the bound, or "heavenly feet," — nodded her head sadly and replied, True, true, to-morrow we must die, and what then? The question lingered with me: what then? How dark it all looked to her. I told her there was

but one thing to be anxious about, and that was, to be ready to die. She asked, What can we know of what happens to us after death? I told her of Christ, but O, how hard it is to give one, grown old in heathenism, the remotest idea of one God and a Saviour Christ! After the women had gone, we were preparing to go out on the hill, when I heard screams from the cook's room. I went to see what the matter was, and found there a little girl, four or five years old, screaming and dancing around in the greatest distress, and the cook was trying to soothe her, but in vain. He said that his *mother-in-law* had just bought her for *twenty-six dollars*, and that her brother had brought her here and had just gone, and she was disconsolate at being left with strangers. Poor little thing, how sorry we felt for her! I said, "what is she doing here? I won't have any *bought* child brought here." Ingo answered, "You know my *mother-in-law* has lost all her children but my wife. So she has taken a boy, and now she wants a girl. This child's parents are very poor and they are glad to sell her. She is to be taken away to my mother's at once." I doubt not that in many respects the child will be better off for this change, but I hate this buying and selling of human beings, though it is respectable here compared with what it was in our enlightened country. Here a man is bound to see that his slave girl is married at a proper age, and from that time she and hers are free, free as he that bought her, excepting in so much as she is slave to her husband. But there are terrible sins associated with slavery here as everywhere. The master may use her according to his whims, and woe be to the child who resists.

This little waif was a nice-looking child. We tried to cheer her up. Charlie gave her a little wagon which pleased her much, and we left her in a happier state. Our ride on the hill was not without its incident. Charlie rode on his velocipede; he goes very fast, and manages it with great ease. It is a constant wonder to the Chinese. They nod their *tailed* heads and exclaim, "Wonderful! we have nothing like it in the Middle Kingdom!"

Coming home over the hill we saw a crowd around a grave, and one of them having an umbrella up. It was a beautiful evening, but we knew from the open umbrella and other signs

that the important ceremony of removing a body to another place was going on, so we went near to see the performance. A number of the relatives were gathered around the open grave. A man standing in the grave was taking up the bones and spreading them out on a mat by the side of the grave. A basket containing burning incense and offerings was at hand. A boy held the umbrella over the bones to prevent heaven seeing them, as they are regarded as unclean thus separated from each other, and so unfit for heaven to look upon! A man wrapped each bone separately in a piece of paper and put them in an earthen jar preparatory to removing them to another grave. The man had been dead nineteen years, and they were removing him because the "*hung chui*" (wind and water, or luck), the Chinaman's terror, was bad, or had been spoiled in this place, so that the spirit could not rest easy. How worse than *vain* all this seems to us, but how all important to the Chinese: 'tis "*hung chui*" that rules him. "*Hung chui*" stands in the way of railroads, telegraphs, mining, the building of churches with bells or steeples; in short, "*hung chui*" is the block that stops the wheels or blocks the way to every improvement. Kill the people's faith in "*hung chui*," and not even the hatred of the officials and *literati* could long prevent modern civilization entering China.

Foochow, China.

CHAPULTEPEC, THE CITY OF THE KINGS.

BY MRS. DR. BUTLER.

MANY of the readers of the "Heathen Woman's Friend" are, we think, often talking of the mission to Mexico, and wishing to know how the missionaries there are enjoying or enduring missionary life; and I now purpose telling them how one evening was spent, perhaps may also tell some of the results, and all will show that enjoyment and suffering go hand in hand here, as well as in other places on earth.

I beg my readers will remember that we are not only hoping, but believing, that over all these scenes to be described, there shall yet shine a glory far exceeding the material splendor that now delights the eye of every beholder; and we are also hoping and praying that the "women of Methodism" may arouse themselves, and

determine to use every effort to hasten the coming of that glory.

Some days since, a gentleman called, and invited us (Bro. C.'s family and ourselves) to join a company going to visit Chapultepec that afternoon, as he had obtained a ticket of admission. We gladly embraced the offer, and started at 3 P. M., taking the *carroferil* railway as our mode of journeying. It was a charming ride, through a charming country; but as my pen cannot attempt a description of it, I think I had better give some extracts from the journal of the Señora Calderon, wife of the first Ambassador from Spain to the Mexican republic, in the years 1841 and 1842; and also from "Our Sister Republic," a work published by Colonel Evans, of the U. S. A., in 1870. Señora C. says:—

"Chapultepec is the most haunted by recollections of all the traditionary sites of which Mexico can boast. Could these hoary cypresses speak, what tales might they not disclose, standing there with their long gray beards, and outstretched, venerable arms, century after century, already old when Montezuma was a boy, and still vigorous. We drew up in front of the great cypress known as 'Montezuma's cypress,' a most stupendous tree, — dark, solemn, and stately, its branches unmoved as the light wind played amongst them, — of most majestic height, and forty-one feet in circumference.

"We wandered through the noble avenues, and rested under the trees, and walked through the tangled shrubberies, bright with flowers and colored berries, and groped our way into the cave, and stood by the large, clear tank, and spent some time in the garden; then ascended the precipitous paths to the *palace castle*, the construction of which had aroused the jealousy of the government against the young and noble count, whose taste for the picturesque had induced him to choose this elevated site for his summer palace.

"The castle itself, modern though it be, seems like a tradition. The viceroy Galvez, who built it, is of a by-gone race! The apartments are lonely and abandoned, the walls falling to ruin; the glass of the windows and the carved work of the doors have been sold."

Madame Calderon little dreamed that another should come from the far East, and try to build an empire gorgeous as Montezuma's; but his foundations were not sure; they were not on the True Rock, and He who "setteth up one and pulleth down another," sent a blast that shivered to atoms the proud, priestcraft dominion. Maximilian, in the height of his pride and power, expended vast sums of money on part of this

palace castle, making it a glorious residence, a fit habitation for a king. Speaking of a dinner given by President Juarez to Mr. Seward, Col. Evans says:—

"The table was spread in the grand saloon in which the 'Feast of Belshazzar'—as it has been not inaptly termed—took place, on Maximilian's return from Orizaba, just previous to his departure for Queretaro on that fatal expedition which resulted in the collapse of his mushroom empire, and the erection of a *little mound of stones and three black crosses*, at the foot of the Cerro de Las Campanas, as a monument and as warning to ambitious adventurers for all time; the table, too, was the same.

"The castle is built on a stupendous cliff overlooking the city and valley of Mexico. Its principal facade is opposite the city, and quite on the edge of the precipice. Inside are the apartments fitted up for Maximilian and Carlotta, these apartments being entered through parterres of the choicest flowers, plants, shrubs, and trees, with fountains of water playing in the sunbeams as they dart and sparkle through the foliage of the beautiful trees of this land. We rambled through these rooms, sat down on the seats that Carlotta and her ladies had often rested on,—thought of her pride, her triumph, her ambition, her downfall and humiliation, and felt it would be a poor exchange, as she found it, to give up a life of moderation for a *sham throne*!

"The palace is surmounted by a cupola. We had been told that from the roof of this was to be seen the 'loveliest landscape on earth,' as Humboldt had termed it. I had been sceptical about this, having witnessed the magnificent sunsets on the Himalayas, and deeming the view of the great snowy range, as it extends from one end of the horizon to another, glistening like a crystal wall that would reach to heaven, the most magnificent sight on earth; but I would now say, this view from the roof of Chapultepec is the most *beautiful*."

Colonel Evans says:—

"We went up on the roof and looked down on the fair valley of Mexico,—the fairest, it seemed to us, on which our eyes had ever gazed. This grand old forest, with its huge trees covered with long gray moss, hanging down like a funeral pall, and the winding roads leading up to the castle, were at our feet. Up the slope to the rear of the castle charged the victorious American troops, on the memorable day when the last bulwark of the unfortunate republic fell. All around the palace were the beautiful gardens, filled with blooming flowers which Maximilian and Carlotta—I never heard her called 'poor Carlotta' in Mexico—had planted."

In the front view we saw the great capital of the republic, Mexico! The place and the name that, from early childhood, has been a romance, in which were pictured visions of regal Montezumas, gorgeously barbaric Aztec chiefs, and

gory priests, — those ruling in luxury unknown to the far East, — these revelling in cannibalism and fearfully bloody sacrifices, more horrid than ever disgraced a Feejee; and then the warriors who came, a mere handful, but by their prowess and indomitable bravery making up for lack of numbers, and, after desperate struggles, subduing an empire, and seizing the inexhaustible wealth of so fair a land, often deluging it with torrents of blood, that Rome and the pope of Rome might sway a sceptre, whose tyranny would astonish all nations. Yes, there stood the fair city, with the dome and cupolas of its renowned cathedral rising in great majesty above the scores of the domes and cupolas of other churches and convents, which, though magnificent in themselves, seem but secondary in the presence of the larger and more gorgeous pile.

Beyond the city was *Guadaloupe*, Lake Tezcucó, the great aqueducts that convey water to the city, the railroad, the grand avenue, or *Paseo*, and beautiful groves, gardens, and cultivated fields.

Again I quote from Col. Evans: —

"The valley of Mexico, with its surrounding mountains, forms a perfect amphitheatre, of which Chapultepec is the centre. *Popocatepetl*, the white-headed old monarch, towers in everlasting grandeur high into the blue heavens in the southeast; and *Iztaccihuatl*, the White Woman, his glorious spouse, stands beside him, like a bride at the altar. On every side the view is bounded by mountains, that seem to love, in their might, to shelter this lovely valley. Inexpressibly lovely is the view. It satisfies, it fills all the soul, realizing all imaginations. One might exclaim, 'As these mountains are round about Mexico in magnificence and strength, so is the Lord round about his people.'"

Maximilian lavished immense sums of money on this place, which he fondly imagined would be the "*City of the kings*" of his dynasty for ages; but he lies in a common grave, unloved and despised. The rooms he decorated, the gardens he planted, the roads he made, the improvements he contemplated, were all for *his own pleasure*; and now he is gone, and Carlotta is — what?

But the Christian missionary may now stand where Maximilian would never have permitted him to stand; and as he looks over this lovely valley, that has the curse of idolatry resting upon its inhabitants, he rejoices in the promise that is as sure as the throne of God itself, —

"The idols He SHALL utterly abolish." Yes, not only the idols of those heathen nations who have never heard of Jesus, but also the idols, the painted and gaudily-dressed images of a woman, that are worshipped in every church and every house of every Roman Catholic family in this land, — *all*, ALL shall be abolished. A pure faith shall be established here; and lovely Mexico, that has lain crushed and bleeding under the power of a bigoted priesthood, of a hellish inquisition, of emperors who only sought selfish pleasure, and presidents who cared for naught but power and position, shall belong to Him who formed its beauty, and set it as a precious gem in the centre of this western hemisphere; for it is said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

It is enjoyment to sit on the balconies of the palace of the "*City of the kings*," and survey the unspeakably beautiful landscape. I wish all my sisters in the Woman's Foreign Missionary Society could share the pleasure; but I earnestly entreat them to seek the still higher enjoyment, the pleasure of looking out from the balconies of the "*Palace of the Great King*," and seeing souls from redeemed Mexico, who have, through their efforts, been brought under the power and influence of the pure gospel of Christ, come up to that palace, and join them in ascriptions of praise, not to Mary, but to the Lamb, saying, "*Thou wast slain, and hath redeemed us to God by THY blood.*"

The millions of Mexico have a claim on the millions of the United States. You in the States have bread enough and to spare, whilst these here are perishing. Send out your light, dispatch your messengers, let your representatives be found in every city and village. Some years ago you gave your brave men to die here by hundreds; *now*, give your sons and daughters to be the living leaders of a host who shall rise up in the valley of Mexico to be the followers of the Lamb; not only here, but in the city of the King of kings and Lord of lords.

I have said that enjoyment and suffering go hand in hand here. Little did we imagine that one of our little company, that luxuriated in the charms of Chapultepec with us, would be soon prostrated and brought to where the shadow of

the grave has lain on him ever since. The heat of the sun that day seems to have had a fatal effect on his delicate constitution; yet we are now hoping that the life of this *missionary* may be spared; and that he may yet, in the Spanish tongue, declare to many the glorious experience he related to us as we surrounded what was, we thought, his dying bed. He then seemed very near the "Holy City"; but we shall welcome him back to a longer sojourn here, if God wills; for O, "The harvest is great, but the laborers are few."

May God incline the heart of every woman in the Methodist church to send forth more laborers into this harvest field! Amen.

City of Mexico.

HEATHEN WOMAN'S FRIEND.

BOSTON, OCTOBER, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

DEFINITE WORK FOR OUR AUXILIARIES.

WHILE we cannot quite agree with Miss Thoburn in her strictures upon our giving special work to our auxiliaries, we conclude the difference is like that that set the two knights quarrelling about the color of their shield—simply a question of stand-point. She writes from India: we are at work in America. She gives the missionaries' side of the matter: we reply from that of the women who raise the money to send and support the missionaries. Those who have given all to this work, counting not their lives dear unto them, see this need so clearly, they cannot understand how others can be careless about it. Then they say, "You have over 1,500 auxiliaries,

besides the individual patrons of orphans and Bible readers. Let each of these expect us—only a dozen or so, in all—to report to them some special work, every few months! Why, you will kill us with letter-writing. We see so much to be done here, on every hand, we cannot possibly afford the time. Can't the good women trust us to invest their money without all this reporting?"

Now, let us look at the other side of the shield. We must answer from a church that works hard for bread and clothing, six days of the seven. Its hands are full of trade, finance, politics, science, improvements. It apprehends but feebly the needs of foreign missionary work. Other benevolences crowd this one into the background. This is so certainly the case, conferences have to take its part, by requiring pastors to report its receipts upon the conference floor, making this report, in some sort, a test of faithfulness.

The Woman's Foreign Missionary Society gathers its funds under limitations that no other General Conference benevolence is hampered by. Every other has one or more secretaries, thoroughly experienced in public work, and well salaried. The claims of every other must be presented in the most stirring manner, and by a collection all the money taken that the people can be aroused to give.

The Woman's Foreign Missionary Society has undisciplined, unpaid workers to carry its interests, and no general collections. It organizes the women in societies, under pledge to give two cents a week to its work. A grand arrangement, if only all its members will remember their pledges. If they were not more faithful than any other living mortals, the thing would be an utter failure. People who join the church, under promise to forsake their sins, and lead a new life, have every motive that can be brought from heaven, earth, or hell to hold them to their vows. Yet, according to John Wesley's statement, two in every three of them backslide. It takes a prayer-meeting, a class-meeting, and two sermons every week, besides the oversight of a class leader and pastor, to keep the remaining one third alive. Now, with this human unreliability, with the want of confidence in their powers that their training, or rather the lack of it, must give, and with the disabilities under

which their society works, we cannot expect the women to hold to its work, unless special means are used to keep it constantly before them. The secretaries of auxiliaries write us, "We find it difficult to keep our ladies at work. Everything breaks in upon us. We are building a church, and the women are expected to furnish it. Or, our parsonage is to be sold for debt, and the women have undertaken to save it, and our missionary society must be set aside for a while unless we can create a new interest in it. Can't you give us special work? We would feel then that we must carry it, in spite of everything else. It would hold us to the work."

The Presbyterian Woman's Missionary Society was organized a year later than ours, but it is going ahead of us. Its receipts for the last year were \$71,000. It is assessed \$90,000 for the coming year, and hopes to raise a round \$100,000. In its organ, "Woman's Work for Woman," it defines its policy in this matter. In an article in the July number, entitled "*Special Objects*," it says: "We have always encouraged the taking of special objects of interest and labor on the part of auxiliaries, bands, etc. We intend to satisfy every auxiliary that wishes for a special object for its efforts and its sympathies. We have, to this end, written to all our missionaries for detailed information of the work under their care, and we will try to give to all our fellow-workers just what they ask for, as far as possible, when this information is received."

We cannot help thinking this has had much to do with the prosperity of this society. The great trouble is, missionary work is so unreal. Figures mean so little to us. We touch the lives of the heathen millions only by faith, and our faith is very weak. Everything possible must be done to get it upon our hearts.

A lady to whom I sent a bit of fern, from Lal Bagh, in Lucknow, wrote me: "The little leaf you sent whispered to me of our girls in India. A trifle, to be sure; yet nothing ever brought them so near my heart." Gertrude Howe writes of Mrs. Ing's nurse going about on the ends of her limbs, toppling around with the fat baby in her arms. In her postscript, she speaks of an outcry that had just come to her ears, when the dead feet of the poor thing had failed to carry her up-stairs. We almost hear the cry of the

hurt woman, as she sits on the steps, moaning with pain that might have been saved, if she had had feet to walk upon. This touches our sympathies more than to read of the bound feet of all the women of China.

A Sabbath school in Indianapolis sent Jennie Tinsley a box of maps, pictures, and books for her school. Some of her girls wrote their thanks, and beautiful sweet letters they were. They were passed through the congregation, and earnest men and women read the neat lines through tears. Many a prayer was breathed into the heart of Christ for blessings upon the dear children in the Christian girls' school at Lucknow. They were no longer mythical. Their letters had brought them into the very church that Sabbath day. Our society raised \$54,000 last year. A goodly sum, to be sure; yet, with the funds to furnish for all the woman's work in the mission-fields of our church, we ought to raise a hundred times as much. We must leave not a stone unturned to arouse a strong, steady interest in this cause. I believe nothing will help this more surely than to let each auxiliary, that desires to do so, pledge itself to the support of a special work, from which it may hear once in a year or so. In everything we need a definite point to work to. Presenting the claims of our society, we may ask the women to give all they can; but if we state the terms of membership and of life membership, ninety-nine in a hundred will give either the one dollar or the twenty. They will reach one or the other point that we set before them.

The letters our missionary ladies write are worth everything to stir the people to interest in this work. If they will help us in the difficult business of keeping our auxiliaries interested, we will promise them plenty of help and money. We must beg them to regard it no waste of effort to help us get the means to send out others who are as certainly called of God as they are. Christians ought to apprehend the awful need of the heathen, without "sensational appeals"; yet in this land and time, with everything else using every possible device to catch their attention, they will not; and if we understand the case, no "sensational appeals" that we can make will come nearer than noon to midnight in presenting the actual degradation and vileness. The love of

Christ ought to constrain us to give the last available hour and dollar to God's work; but the millennium is not here yet. Till it comes, we must take people as they are, and not as they ought to be.

J. F. W.

FAREWELL MISSIONARY MEETING.

THE days of weeping at the departure of missionaries for foreign fields seem to have gone by. A brighter morning of song and thanksgiving has dawned. It is no longer the "sacrifice" of which we speak, but the "privilege" of going wherever the Master may send. All this we felt with a glow of inspiration no pen can describe, as we listened to the parting words of the joyful company of missionaries who sailed for India in the steamer "Idaho," August 27th, 1873.

The farewell services at the Denville campground on Tuesday, August 19th, have been spoken of as a "Missionary Pentecost." If the cloven tongues did not visibly rest upon each of us as we were sitting there, the holy fire certainly did burn within us with peculiar warmth. Literally, men and women spake with other tongues as the spirit gave them utterance, for at the close of the wonderfully interesting services, the glorious doxology of

Praise God, from whom all blessings flow.

swelled towards the overarching sky in English, German, Swedish, and Hindustanee. We thought the trees did really clap their hands in response to that song of praise. At this meeting Mr. and Mrs. McHenry, Bro. Scott, Dr. Gray, and Bro. Mansell, of the Parent Board, and Miss Sallie C. Leming, of the Woman's Foreign Missionary Society, gave a parting testimony that should be an inspiration in the heart of the church to labors more abundant than ever before. The key-note of every remark was, "I delight to do thy will, O God!"

No intimation of heavy crosses, no recital of spiritual struggles for acquiescence in the providence of God; but humble appreciation of the blessedness bestowed in that they were counted worthy to enter a broader field for the Master's service.

The Woman's Foreign Missionary Society also held a meeting previous to the one above referred to, which was presided over by Mrs. Dr.

Crane. Interesting addresses were given by Dr. Reid, Dr. Dashiell, Mrs. Lovejoy, Mrs. Thomas, and Miss Leming.

Miss Leming is sent to India by the Cincinnati Branch, having graduated at the Cincinnati Wesleyan College last June. We regret exceedingly that Miss Monelle, the medical lady sent at this time by the New York Branch, was unable to be present at these farewell services. We wanted to hear her parting testimony with that of her associates; although having heard it privately from her lips, we need no additional word to assure us of her fitness for, and devotion to, her special work in India. The time for this ladies' meeting was limited to one hour, and in the closing moments, when all were hastening to the general meeting at the stand, a spontaneous offering of over one hundred dollars for the missionary treasury was poured into our hands faster than we could count.

On Wednesday, Aug. 27th, at three o'clock in the afternoon, the steamer "Idaho" bore out to sea this happy company of missionaries. We love to know they are happy. We understand well that tender ties are severed, precious associations broken,—for hearts that love Jesus and his work supremely, love the friendships of earth none the less. We understand that to one in that company, the soil of his native land is doubly sacred because in its bosom now reposes the dust of one whose ministry of love will be sadly missed in far-off India. We know that dear children are left without father's or mother's care to comfort them; yet knowing all, we are glad to realize that the thought of sacrifice was lost in that of privilege. May the whole church catch the enthusiasm! May her workers gird on new strength. May they feel that at home or abroad, wherever God may choose the place of labor, no joy in all this world is so rich, so peerless as that of leading souls whom Christ has redeemed to the fountain of cleansing. God bless our missionaries! May the joy of the Lord be their strength forever.

E. J. K.

Newark, N. J.

FROM PEKING.

MISS BROWN writes under date of June 6th:—
Our work is moving onward. Our school does not yet increase in numbers, but the girls who

are under our care are getting a knowledge of Christian truth, and are improving in other ways. Our woman's meeting is still prospering. There are a few who come regularly and who are interested in the instruction which we attempt to give them. Their patience in learning to read, surprises me. Not long since a woman living near us who has a little girl in our school was at the meeting. After the usual religious exercises, we distributed the books and began the lesson. I went towards this woman to hear her read and talk with her. She had one baby in her lap and another little child stood by her. Our woman said, rather scornfully, "She can't learn to read, she has so many children, she has no time"; but the little woman with the children said, "You listen." And to my surprise and the dismay of our woman, she did read several pages of the little book with an air of triumph that was most amusing. They have everything to learn, and take in new ideas very slowly; but the Holy Spirit can take away the darkness, and bring them to comprehend the truth.

Just after writing you last, through the influence of Brother Lowry we were able to begin a meeting for women in the southern city of Peking, about two or three miles from our home. The meeting is held in the house of a man who acted as agent for our mission in the purchase of chapel property in that place. Both he and his wife are Christians, connected with the London Missionary Society. The meeting was begun the first week in April, and has been held every Friday afternoon since. The room and two small courts adjoining have always been well filled and often crowded. Many come, of course, from the curiosity which they feel concerning foreign women; but they listen attentively, and many of them are willing to be taught to read. We believe that some from among the many will be led to Christ.

There are a great many pretty, intelligent little girls, who are very anxious to learn to read, and we trust we may soon see our way clear to open a day school for them. Our carter said one day, that the crowd standing around outside said, "O, don't let the children go in and get hold of their books."

Among the girls who come are three who have been in our school for a while; their unfeigned

delight at seeing us every day is very pleasant. The younger of the three gave Miss Porter three yellow roses the other day, saying, "Here are three roses for three scholars."

We rejoice in what seems the good beginning of work here, with trembling, not knowing what may happen any day to shut this open door; but we pray earnestly for God's blessing upon those who are hearing of Him for the first time. We are glad of the certainty that there are many in the home land who pray for us and our work.

IN reading Mrs. Gould's report of her Italo-American schools, I was struck with the following beautiful sentiment, which I transcribe for the "Heathen Woman's Friend," as equally appropriate to our own work in India.

"Some of us well remember the old story of certain simple villagers called upon by their pastor to contribute a bell for their church. They had but little money with which to buy the bronze, but they brought forth their treasures of silver, and the women their gold ornaments, and with the help of these the bell was cast. Its tones were soft and sweet and clear, because of the treasures they had mingled with the bronze; and the hearts of the hearers were more loving, and their lives more faithful, because of their self-sacrifice.

"When they had passed away, the peal of the bell still rang out the call to worship, and reminded its hearers to follow their example."

It is pleasant to think that the mission seed that we have planted will flourish and bloom when we pass away, that the missionary bell will still toll on until its music is merged in that immortal anthem, "Thou art worthy — and hast redeemed us to God by thy blood," which will be sung by India and other nations of the earth when time shall be no more.

L. A. H.

New York, August, 1873.

A GREAT ENTERPRISE.

ONE of the prominent pastors of Cape Colony, South Africa, became exceedingly interested in reading the life of Mary Lyon, and it seemed to him that Africa must have just such a seminary as she founded. His people, comprising chiefly

the English and Scotch residents of the Colony, agreed with him. Accordingly, a request was sent to Mount Holyoke, some months since, for a lady who would go to that distant land, and there undertake this work. They pledged her salary, and the expenses of her voyage. The matter was laid before Secretary Clark, of the American Board, one of the Trustees of Mount Holyoke. His advice was to comply with the request, provided two teachers could be found; but by no means send one lady alone. Two ladies were found, both graduates of Mount Holyoke, both experienced in teaching. The Colonists have forwarded their passage-money, and in less than a month they embark to begin their work. It is an independent enterprise, not under the auspices of the American Board, or of any Board, though the American Board stand ready to adopt these teachers into their missionary family, if for any reason the Seminary should not succeed.

The two ladies are Miss Bliss, of South Hadley, Mass., and Miss Ferguson, of New Haven, Conn., and they are to sail on the 20th of September to establish another edition of the Mount Holyoke Seminary at Wellington, Cape Colony. Already there are several seminaries in this country modelled after Mary Lyon's famous school, and conducted by its graduates. May such schools multiply. — *New York Witness*.

Children's Corner.

CLOSING EXERCISES OF A GIRLS' SCHOOL IN INDIA.

BY MRS. MARY A. BADLEY.

FOR the past six months I have been in India, and during that time I have read the "Heathen Woman's Friend" very diligently, and I never fail to take a peep from out the old folks' sitting-room into the Children's Corner, to see what is there to interest them. I always find something to make their eyes open with wonder, or to arouse the sympathies of their loving hearts. But within the past three months I have noticed that it has been nearly monopolized by news from China.

Now, I have no doubt but that there are as many interesting things to be told of India as of

China. For my part I am determined to cast in my mite, and say to these China reporters that they must rest a bit and give us room.

There is a little song I used to hear when at home which I will repeat for them, —

"In the world is darkness,
So you may shine, —
You in your small corner,
And I in mine."

Did you ever play "Poor pussy wants a corner"? You know how the one who plays the "pussy" part slips in at the first opportunity. Well, that is what we propose doing. We are going to play "Pussy wants a corner" with the Misses Woolston, and any one else who will play with us.

I have seen many curious things since coming to India, and I have no doubt others who came before me have written all about them; but one thing I am sure nobody has told you, and that is what I wish to tell the girls who read the "Friend."

It is about the closing exercises of the Girls' Boarding School, taught in Lucknow by Miss Tinsley. It has been in session since the first part of February, and the weather is now growing so hot that Miss Tinsley has given the girls a vacation for three weeks.

Last Thursday morning early, we all put on our sunniest faces and whitest dresses to go and hear them read their essays, sing, and declaim.

The young ladies, Miss Thoburn and Miss Tinsley, have a large and commodious home, so that we found the girls all collected in one end of the large parlor, looking happy and anxious to begin. Did you ever sit up in front of a large audience with your very nicest dress on, your hair combed as pretty as possible, your last essay in your hand, tied with a blue ribbon; or your declamation in your mind, waiting for the teacher to call you forth? If you did, then you know how grave and dignified these children sat as we had them under our careful inspection. Their eyes spoke out very plainly the old-time speech: —

"You'd scarce expect one of my age
To sit in public on the stage."

The parlor was tastefully arranged, and bouquets of beautiful flowers filled it with fragrance. I said we went early. It would be very early

for a school exhibition in America, and I am afraid some little girls who are inclined to sleep would lose their prizes on the last day, if they were obliged to be up and dressed and in their places at six o'clock in the morning, as these little girls are.

But they were all there, not one missing, and the exercises commenced at six o'clock. The punkahs were fanning us, the girls were smiling, and we were glad to be there. Miss Tinsley came in, took her seat at the organ, prayer was offered, and all the children rose to their feet and sang a very pretty song — "School Days."

Little girls at home would have been surprised at the singing of these children, who have not always known what it is to go to school and learn beautiful songs.

Of the essays which were read, I will give you the subjects which I can now recall. A little girl of eight years of age told us about "The Camel." It was almost a perfect description of this wonderful "ship of the desert," as she called it. Another one, of ten years, described the "Gardens of India," of which we have many beautiful ones. She told us of the use and beauty of them. Among the noted gardens are "The Kaiser Bagh," "The Residency," and "The Memorial Garden of Cawnpore." The first and second ones are here in Lucknow. The "Kaiser Bagh," or Cæsar's Garden, is the place in which the King of Oude kept his nine hundred wives. Then it was kept closed and no one dared enter within its huge iron gates; now our public drives go through it, and we gaze with admiration on its trees and flowers. "The Residency" is a lovely place, filled with flowers and vines and pretty fountains. It is sacred to the memory of the many who suffered and died there during the mutiny in the "Siege of Lucknow." The "Memorial Well" stands almost in the centre of the garden in Cawnpore. This garden is also sacred to the memory of a great number of women who were murdered and thrown in this deep well during the "Mutiny." "The Sacred Trees of India" was the subject of another very good essay, read by one of the older girls. In this we were told the names of the trees which are considered sacred by the natives. She also gave us words which they repeat in performing worship beneath them. I understand the teacher

intends to have this essay translated into English and sent to the "Friend," for American girls to read, so I will not describe it further.

Another one of the large girls read an essay on "Superstitions of the People of India." This was both amusing and instructive. In telling us some of the very foolish superstitions of this race of people, she also showed how simple and ridiculous it is to be governed by them. If a person is starting out on a journey, and hears somebody sneeze, he will not go, for sneezing is considered a bad omen. If they hear the word *bunder* (monkey) early in the morning, they think it very unlucky, and believe they will not get anything to eat during the day. And yet the monkey is one of their most sacred animals. Seeing a blind or a lame person, a snake, or a jackal, the cawing of a crow on a withered tree, meeting a cat, being called back after having started away, seeing an empty pitcher, and many more such ridiculous things, are all bad omens to them. This shows the darkness of their hearts.

"A History of Hoscin-a-bad," a noted place of Lucknow, was also very good. I could tell you some interesting things about it, but it is in itself subject enough for one whole letter. Mrs. Alexander's beautiful poem, "The Burial of Moses," was read, and in such an affecting manner as to bring the tears into our eyes.

The songs were, "Over the Summer Sea," "I love the Merry Sunshine," "Angels are Waiting," "Flee as a Bird to your Mountain," "In Thy Loving Arms, O Saviour," and some "Exercise Songs," sung by the very little girls. One hymn in Hindustanee was sung the best of all, "Joyful Shout": —

"Jai jai Isware jai Prabhu Jesu,
Jai saba bidha sukha dai,"

Which means, "Victory! victory! through Jesus," etc.

The music was all good, Miss Tinsley accompanying each piece with the organ. But the most interesting part of the programme came at last, — this was the distribution of prizes. The pupils were rewarded for neatness in their dress; neatness in their rooms and yard; skill in taking care of plants and flowers; neatness in sewing, and for progress in their studies. A

great many prizes were awarded for "General proficiency." Did you ever hear of him? Well, he was in every corner of the parlor that morning, and almost every girl was accompanied by "General proficiency." The prizes awarded were "Cowper's Poems," "Lives of the Poets," "Barnes' Notes," and many other handsomely-bound books, with pictures, work-boxes, dresses, playthings, etc., all of which I cannot now recall. It is enough to say that they were well earned and well deserved.

The girls have a nice new boarding hall almost completed. They have cosey little rooms, furnished with chairs, *chan pais* (native beds), floor matting, etc. Some have pictures on the walls. They also have a large and beautiful yard in which to play. They draw their own water, make their own clothes, embroider, and do fancy work in wools and cottons, make picture-frames and a great many other useful and pleasant things. Now that they are to have vacation a few weeks, they will not neglect their studies, but will be busy three hours each day. I believe I am safe in saying that the order, the exercises, the singing, the prizes, the enjoyment, were all equal to that of a well-taught school in our own loved country. And I am sure no band of American girls, though in their prettiest English costumes, and with the same opportunities, could excel these Indian girls, whose black eyes flash from beneath their snowy *chudders*.

The girls came forward modestly when their prizes were awarded, and made graceful salaams to their teachers. One verse of "God save the Queen" was sung, the benediction pronounced, and vacation commenced for these girls. As they are all happy and free, so I will wish that you may be, and far across the ocean I send this to you with my heartfelt *salaam*.

Lucknow, June 4, 1873.

MISSIONARY PUZZLES.

CHARADE.

My first is a verb meaning to surround.

My second is an adjective, the opposite of gentle.

My third is an exclamation used as a salute by the Indians.

My whole is the name of a very lovely young lady, a missionary in the interior of China.

ELMA H.

DOUBLE ACROSTIC.

The initials and finals are the names of two missionaries, one in India and one in China.

A kind of meat.

An age.

A receptacle for tea or coffee.

A water bird.

A Bible name.

"The dearest spot on earth."

—— (No word for these letters.)

Night birds.

To excel in height.

A girl's name.

A kind of ocean vessel.

To cogitate.

To believe.

A welcome article when it comes from the missionaries.

A. L. R.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. J. E. Latimer, *Auburndale, Mass.* II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

- Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

		Mem.	Sub.
Richford, Vt.	Ellen H. Mitchell,	50	8

Life Members.—Miss Clara E. Ellis, Miss Georgie J. Ingalls, Miss Effie A. Merrill, Miss Mary Lizzie Alden, Miss Florence L. Ellis, constituted by the "Asbury Gleaners," Hamilton; Monson, Mass., Mrs. Larkin Fay; Newbury, Vt., Mrs. Fannie Jordan.

Mrs. ANNA R. LATIMER, Cor. Sec.

NORTHWESTERN BRANCH.

Geneseo, Ill.	Mrs. Rev. Graves,	10	2
Perrysville, Ind.	Mrs. H. E. Compton,	30	8
Western Av., Chicago,	Mrs. S. C. Campbell,	40	40
S. Kaukakee, Ill.		30	11
Chester, Ind.	Miss S. A. Stidham,		
Lanesville, Ind.	Mrs. L. M. Knatts,	29	7
Jonesboro, Ill.		53	11
Orion, Mich.	Mrs. Clara Carpenter,	24	4
Lakeville, Mich.	Miss Mary A. Smith,	17	9
DuQuoin, Ill.	Mrs. Jennie C. Zuck,	26	42
Belleville, Ill.	Mrs. L. Davis,	73	61
Bunker Hill, Ill.	Mrs. Rev. Holding,	55	23
Greenville, Ill.	Mrs. W. S. Dunn,	37	24
Wenona, Ill.	Miss Amelia Springer,	54	29
Mattoon, Ill.	Mrs. H. M. Wilkin,	22	
East St. Louis, Ill.	Mrs. M. J. Harvey,	15	12

Life Members.—Mrs. M. J. Randall, Attica, Ind.; Mrs. Rev. W. H. Corrington, Belleville, Ill.; Mrs. Wm. O. Davis, Belleville, Ill.; Mrs. M. H. Thomas, Belleville, Ill.; Mrs. Eliza J. Harrison, Belleville, Ill.; Mrs. Theophilus Harrison, Belleville, Ill.; Mrs. Dr. J. L. Perryman, Belleville, Ill.; Mrs. Jennie C. Zuck, Du Quoin, Ill.; Mrs. L. M. Hamilton, Du Quoin, Ill.; Mrs. M. J. Pomeroy, Du Quoin, Ill.; Miss C. A. Kellogg, Du Quoin, Ill.; Mrs. Rev. W. J. Grant, Carbondale, Ill.; Mrs. Dr. Allen, Joliet, Ill.; Mrs. Firman Mack, Joliet, Ill.; Mrs. David Cassidy, Joliet, Ill.; Mrs. Wm. Towner, Joliet, Ill.; Mrs. Otis Hardy, Joliet, Ill.; Mrs. Dr. Hubbardt, Joliet, Ill.; Mrs. DeGolia, Joliet, Ill.; Miss Anna Johnson, Lockport, Ill.; Mrs. C. Fellows, Lockport, Ill.; Mrs. Clara Christian, Peotoni, Ill.; Mrs. Mary J. Riggles, Peotoni, Ill.; Mrs. J. Jessup, Wilmington, Ill.; Mrs. H. Steadman, Wilmington, Ill.; Mrs. H. S. Lewis, Channahon, Ill.; Mrs. C. M. D. Chipman, Mokena, Ill.; Mrs. L. H. Ingersol, Mokena, Ill.; Mrs. C. P. Holden, Chicago, Ill.; Mrs. Anna M. Morse, Spencer, Ill.; Mrs. Elizabeth Dennis, Spencer, Ill.; Mrs. Rev. J. O. Foster, Rock River Conference; Mrs. Rev. Jos. Caldwell, Rock River Conference; Mrs. Rev. J. Roads, Rock River Conference; Mrs. Rev. M. C. Smith, Rock River Conference; Mrs. Rev. T. C. Young, Rock River Conference; Mrs. P. F. Claves, Frankfort Conference; Mrs. Rev. I. Dale, Goodland, Ind.; Mrs. Flora P. Monser, Wenona, Ill.; Miss Amelia Springer, Wenona, Ill.; Mrs. F. M. Myers, Wenona, Ill.; Mrs. E. S. Collins, La Salle, Ill.; Mrs. Rev. F. M. Chaffee, Central Illinois Conference; Mrs. Rev. J. M. Caldwell, Southern Illinois Conference.

JENNIE F. WILLING, Cor. Sec.

CINCINNATI BRANCH.

	Cor. Sec.	Mem.	Sub.
Kingsley Ch., Hardin Co., O.	Mrs. L. M. McGuffey,	11	3
Lima, Allen Co., O.	Mrs. Wm. Watt,	25	7
Medina, O.	Mrs. M. E. Bishop,	61	7
Ashtabula, O.	Miss Fannie Jennings,	50	18
Perry, O.	Hattie M. Blain,	32	14

(Organized by Mrs. Rev. J. M. Wykes.)

LaRue, O.	Mrs. Hannah A. Gracey,	18	5
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(Organized by Mrs. Mary R. Hayenes.)

Baltimore, O.	Mrs. L. H. Brooks,	14	14
Cadiz, O.	Miss N. J. McConnell,	42	

(Organized by Mrs. Bing.)

Medway, Dayton Dis., O.	Mrs. Susan Burns,	22	3
New Carlisle, " "	Miss Lizzie Maguire,	71	16
Donnelsville, " "	Miss Emma Trumbo,	31	7
Beech Grove, " "	Miss Ella Mitchell,	20	5
Addison, " "	Miss Eliza Deem,	16	9
McKendree Ch., " "	Miss Kate Sterritt,	31	12

(Organized by Mrs. Rev. C. Ferguson.)

Pisgah, Springfield Dis., O.	Miss Lavinia Wilson,	20	7
Selma, " "	Miss Maggie Hannaburg,	25	5

(Organized by Miss Fannie Williams.)

Williamsburg, Hillsboro' Dis.,	Miss Katie Wright,	30	7
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(Organized by Mrs. S. Weeks.)

Thompson Ch., Wheeling,			
W. Va.	Mrs. A. P. Jones,	21	

Cameron, W. Va.	Mrs. Annie B. Courtney,	29	25
Pleasant Hill, W. Va.	Mrs. Margaret Pilley,	31	

Life Members.—Walnut Hills, Mrs. John Stewart, Mrs. A. R. Clark, Mrs. G. E. Doughty; Madisonville, Mrs. Jennie F. Vance.

MRS. G. E. DOUGHTY, Cor. Sec.,
Walnut Hills, O.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

AUG. 1ST TO SEPT. 1ST.

Maine.—Belfast, Mrs. Rev. W. L. Brown, \$1.00; Corinna Aux'y, thro' Mrs. J. W. Atkins, \$2.00; Dover, Miss C. C. Meader, \$1.00; West Appleton, Miss Lizzie J. Fuller, \$1.00. Total, \$5.00

New Hampshire.—Bristol Aux'y, thro' Mrs. Geo. W. Norris, \$15.00; from a friend to the cause, \$300.00. Total, 315.00

Vermont.—Springfield, thro' Jennie L. Farwell, from the Methodist Seminary, \$18.60; Springfield Aux'y, thro' Miss C. E. Latham, \$16.50; Bloomfield Aux'y, through Miss Emily B. French, \$5.00; Richford, thro' Mrs. Rev. C. P. Taplin, \$3.00; Montgomery, thro' the same, \$6.00; Ludlow Aux'y, thro' Mrs. R. P. Cole, \$5.00; Montpelier Aux'y, thro' Mrs. C. H. Farnsworth, \$10.00; East Burke Aux'y, through Mrs. Ella C. Finney, \$3.75; Northfield Aux'y, through Mrs. Frank Plumley, \$9.00; Newbury Aux'y, thro' Mrs. Joseph Henderson, \$6.00; Hardwick Aux'y, thro' Mrs. S. E. Hathaway, \$10.00; Waterford Aux'y, \$4.00; Lyndon Aux'y, \$2.00. Total, 100.85

Massachusetts.—Boston, Tremont St. Church, "Young Ladies Society," thro' Miss Clara E. Ellis, Treas., \$38.04; 1st M. E. Ch., Mrs. Dr. Russell, \$20.00; Mrs. Wheaton, \$1.00; Miss Martha Cole, \$1.00; Chelsea, Mrs. Philip Holway, \$1.00; Lynn Common Aux'y, thro' Mrs. E. M. Richardson, \$100.00; from "Asbury Gleaners," Hamilton, thro' Miss Florence L. Ellis, \$100.00; (\$20 to support orphan "Frances Asbury Hamilton,"—\$60 to support a Bible reader in Mexico); Hamilton Camp Meeting, \$3.00; Woburn Aux'y, thro' Mrs. L. C. Wheeler, \$6.00; the Children's Mission band, "Try," \$5.00; Westfield Aux'y, thro' Mrs. Sewall Lambertson, \$16.08; Monson Aux'y, thro' Miss E. Augusta Fay, \$24.75; Waltham Aux'y, thro' Mrs. Clara Young, \$25.00; Warren Aux'y, thro' Mrs. W. R. Tisdale, \$6.50; Sandwich, Mrs. Rev. J. Livesey, \$2.00; Northampton Camp Meeting, \$1.00; Framingham Camp Meeting, thro' Mrs. Rev. L. A. Alderman, \$1.80; Sterling Camp Meeting, thro' Mrs. Dr. J. E. Latimer, \$20.00. Total, 369.77

Connecticut.—Norwich Aux'y, thro' Mrs. C. F. Geer, \$29.75; New London Aux'y, thro' Mrs. Nancy Hempstead, \$10.00. Total, 39.75

Total, \$830.37

Correction.—Twenty dollars of the money sent to the Treas in March from the Chestnut Street Church of the Prov. Aux'y. should have been credited to Mrs. Rebecca Pettis, as given to constitute herself a Life Member of the W. F. M. S.

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

NEW YORK BRANCH.

New York.—Binghamton Aux'y, thro' R. S. Darrow, for support of Orphan, Jane E. Cary, \$30.00; Chenango Forks Aux'y, thro' S. Sec., \$1.00; Passaic Aux'y, for Mexico, thro' Mrs. E. B. Doolittle, \$32.25; Cash from Mrs. Buck, per Dr. Nelson, \$923.37; Danby Aux'y, thro' Mrs. E. F. B. Hiorus, to make Mrs. Frank J. Frazier a Life Member, \$20.00; Wolcott Aux'y, thro' Mrs. E. L. Overton, Treasurer, \$5.00; Canajoharie Aux'y, thro' Mrs. George W. Brown, Cor. Sec., \$12.00; Stillwater Aux'y, thro' Mrs. C. Hurley, Treasurer, \$4.50; W. Troy Aux'y, Ohio St. Ch., thro' Mrs. E. Baker, \$13.00; Amsterdam Aux'y, thro' Mrs. Geo. Herrick, \$21.00; Miss Leonora S. Bolles, Astoria, L. I., \$5.00; Canandaigua Aux'y, thro' Mrs. Wm. Tozer, \$40.00; Mexico Aux'y, thro' Mrs. H. C. Peck, \$1.75; Newark, N. Y., Aux'y, thro' Mrs. Eva Putnam, \$10.00; Tarrytown Aux'y, through Mrs. Wm. De Revere (\$30.00 of which is for support of orphan, Sarah H. Wheeler), \$35.00; West Winfield Aux'y, thro' Miss Mina Morgan, \$10.00; South Lansing Aux'y, thro' Miss Eva Field, \$6.40; Hudson Aux'y, thro' Mrs. A. Behrens, \$8.50; Glens Falls Aux'y, through Sarah T. Platt, \$8.00. Total, \$1,136.17

MRS. WM. B. SKIDMORE, Treas.

NORTHWESTERN BRANCH.

Hereafter formal receipts will not be sent by the Treasurer of N. W. Br.

Illinois. — Peoria, 1st M. E. Ch., \$8.90; Rockton, \$6.50; Chicago, Oakland M. E. Ch., \$55.85 (of this am't, \$20.00 from Mrs. George H. Sisson, for Life Membership); Ashland, \$21.75; Sunbeam, \$6.28; Chicago, Ada St. M. E. Ch., from Mrs. Walter Lister, to make Mrs. Susan A. Best a Life Member, \$20.00; Aurora, Miss Marie Thompson, \$1.00; Effingham, \$3.75; Barber's Corners, \$11.25; Lena, Mrs. E. V. Keever, \$1.00; Miss M. J. Bliss, \$1.00; Aledo, \$10.00; Joliet, \$18.00; Belleville, \$50.00; Duquoin, \$17.15; Rock Island, \$35.00 (of this am't, \$20.00 is for Life Membership of Mrs. M. B. Hayes); Bunker Hill, \$18.50; Springfield, 1st M. E. Ch., \$16.00; Tonica, \$10.00 (of this am't, \$2.00 to be applied on "Tonica Ills" Scholarship); Evanston, from Mrs. Bishop Hamline, for Life Membership of self, \$20.00; Jonesboro, \$10.00; Mattoon, \$5.50; Chicago, Centenary M. E. Ch., \$10.25; Cambridge, \$2.25; Chicago, Clark St., \$15.25. Total, \$375.18

Michigan. — Greenville, \$9.00; Lapeer, \$9.40; Greenbush, \$5.00; Kalamo, \$8.00; Three Rivers, \$7.00; Dover, \$6.00; Constantine, \$15.00; Dundee, \$6.52; New Hudson, \$5.00; Pleasant Valley, \$9.88; Palo, \$5.00; Oneida, \$2.00; Belleville, \$5.10; Elsie, \$6.00; Petersburg, \$7.53; Kinnieville, \$12.29; Southwest Vienna, \$4.25; Pentwater, \$4.45; Sturgis, \$11.15; Grand Rapids, 2d St. M. E. Ch., \$40.00, to make Mrs. Rev. R. Sapp and Mrs. Rev. S. H. Pearce Life Members; and \$3.18 from Mrs. C. W. Prindle's Mite Box; Lyons, \$4.40; South Lyon, \$6.25; Flint, Garland St. M. E. Ch., \$9.75; from Children's Mite Boxes, \$4.75; New Buffalo, \$5.85; Hastings, \$7.00; Schoolcraft, \$15.00; Clayton, \$4.25; Dewitt, \$4.00; St. Joseph, \$5.00; Saranac, \$10.00; Litchfield, \$6.00; Ridgeway, \$20.00; Bay City, \$11.75; Florence, \$17.00; Southwest Colon, \$7.25. Total, 319.00

Indiana. — South Bend, \$19.30; Jeffersonville, \$18.00; Union City, from Mrs. Williams, \$5.00; Bloomington, \$10.00; Wolcottville Circuit, \$12.50; Huntington, \$4.63; Lanesville, \$9.00; Charlestown, \$13.15; Liberty, \$4.50; Wawaka, \$7.00; Logansport, Market St. Ch., \$7.00; Newport, \$9.52; Logansport Broadway M. E. Ch., \$6.00; Chester, \$12.00; Knightstown, \$10.00; Angola, \$3.25; Valparaiso, \$13.00; La Porte, \$12.00; Butler, \$2.25. Total, 178.10

Wisconsin. — Fond du Lac, Div. St. M. E. Ch., \$50.00 (of this am't, \$30.00 was raised by an entertainment for Support of an Orphan); Oshkosh, 1st M. E. Ch., \$54.00; Sparta, \$9.75 (of this am't, \$5.00 is last payment on Life Membership of Mrs. H. C. Weeks). Total, 113.75

Sum Total, \$986.03

MRS. R. F. QUEAL, Treas.

Evanston, Ill.

ST. LOUIS BRANCH.

Missouri. — Union Ch., St. Louis, \$65.00; Trinity Ch., St. Louis, \$39.05; Butler, \$17.35; Springfield, \$10.00; Kansas City, \$2.25; Carthage, \$16.50. Total, \$150.15

Minnesota. — Winona, \$49.42; Winona, from Mrs. Perry to make herself Honorary Manager, \$100.00; Northfield, \$6.00; Farmington, \$11.60; Rochester, \$10.00; Minneapolis, \$7.70; East Minneapolis, \$16.00; St. Charles, \$3.59; Preston, \$9.50; Owatonna, \$15.20; Faribault, \$9.62; Minneapolis, 7th St., \$8.34; Spring Valley, \$8.25; Pleasant Hill, \$6.25; Castle Rock, \$2.00; Grand Meadow, \$3.35; Featherston Prairie, \$20.10; Faribault, German Church, \$10.00; Red Wing, from Mrs. Brown, membership, \$1.00. Total, 297.92

Iowa. — Epworth, \$19.00; West Union, 20.75; Mt. Vernon, 23.25; Mt. Pleasant, Asbury Ch., \$22.00; Mt. Pleasant, Main St. Ch., \$13.50; Mechanicsville, \$7.00; East Waterloo, \$29.00; Marshalltown, \$13.00; Des Moines, Fifth St., \$19.50; Lyons, \$12.25; Teeds Grove, \$2.70; Floyd, \$7.50; Toledo, \$7.40; Sabula, 6.30; Clermont, \$5.00; Anamosa, \$7.50; Decorah, \$13.75; Cedar Falls, \$19.75; Lisbon, \$2.70; Webster City, \$5.00; Mt. Algor, \$1.75; Oskaloosa, \$15.00; Dubuque, \$12.00; Colesburg, \$6.10; Muscatine, \$10.47; Jessup, \$6.00; Fayette, \$3.90; contents of Miss Leonard's Mite Box, \$1.33; Dyersville, \$8.10; Clarinda, \$5.00; Nashua, \$15.00; Bloomfield, \$5.80. Total, 352.30

Kansas. — Olathe, \$13.60; Olathe, from E. M. Fisher, for photographs, \$2.50; Cawker City, \$3.93; Lawrence, \$39.25. Total, 59.28

Nebraska. — Brownville, \$8.40; Plattsmouth, \$4.40; Omaha, \$10.40. Total, 23.20

Total, \$882.85

MRS. W. A. JONES, Treas.

17 South 15th St.

CENTRAL BRANCH.

Pennsylvania. — Allegheny, North Ave. Ch., \$7.00; Pittsburg, Butler St., \$18.00; East Springfield, \$4.35; Ligonier, \$2.00; North East, \$11.00; also for support of orphan named "Eliza Spofford," \$30.00; Titusville, \$11.00; Pittsburg, Smithfield Ch., Life Membership of Mrs. Rev. Butts, \$20.00; also Membership, \$14.50; Meadville, \$15.35; Espyville, \$65.00; Washington, \$19.00; Harrisburg Aux'y, \$30.00; Lancaster, \$14.00; Mansfield, \$25.00. Total, \$286.20

MRS. A. W. RAND, Treas.

The Treasurer's address is changed to 1905 Spring Garden St. Ladies remitting money will please remember the new address.

CINCINNATI BRANCH.

Ohio. — Olive Chapel (Logan Co.), \$11.00; Cedarville, \$10.75; Athens, \$7.00; Xenia (Trinity), \$17.50; Mechanicsburg, \$25.10; West Jefferson, \$10.65; Cole's Chapel, \$5.50; Kent, \$16.00; Goshen (contributed by Rev. J. F. Floyd, for Bible Reader in Lucknow), \$60.00; Salem, \$7.19; North Lewisburg, \$8.00; Gallipolis, \$14.25; Cleveland, Scoville Ave. (\$20.00 of which constitutes Mrs. Sarah Mount a Life Member), \$152.00; Quaker Bottom, \$6.00; Mt. Sterling (Muskingum Co.), \$7.00; Marietta, (Whitney Chapel), \$5.00; Brooklyn Village, \$23.00; Ironton (Spencer Chapel), \$12.50; Asbury Chapel (Zanesville Circuit), \$4.50; South Charleston, \$14.00; New Carlisle, \$4.00; Ashtabula, \$36.00; Weston (Wood Co.), \$4.00; Geneva, \$13.00; Lewis Centre, \$11.00; Elyria, \$34.97; Madisonville (\$20 of which constitutes Mrs. Jennie F. Vance a Life Member), \$30.30; East Cleveland, \$11.00; Columbus (Hilliard), \$15.00; Dallas Circuit, Bellefontaine Dist., \$3.80; Urbana, Second Ch. (\$7.50 of which is for support of orphan), \$18.25; Bucyrus, \$33.25; Lena (Miami Co.), \$10.50; Malta, \$7.00; Cincinnati (Pearl St.), \$10.50; Waynesville, \$10.15; Cincinnati (St. John's), \$9.65; Bainbridge, \$10.00; Urbana (First Ch.), \$6.00; Sidney, \$8.00; Dayton, \$13.00; Davidson Chapel, Dayton, \$10.00; Zanesville, 7th St., \$13.00; Mt. Tabor (Champaign Co.), \$8.00; Bedford (Cuyahoga Co.), \$7.35; Fletcher, \$2.00; Mite Box of Bethel Society, \$1.10; Galena, \$9.50; Mt. Vernon, \$9.41; Olena, \$24.00; Bellevue, \$8.15; St. Clairsville, \$9.00; Marietta, \$10.50; White Cottage, \$4.00. Total, \$882.32

West Virginia. — Clifton (Mason Co.), \$6.00; Morgantown, \$53.00. Total, 59.00

Kentucky. — Union M. E. Ch., Covington, 18.00

Grand Total, \$909.32

In May last, \$22.00 contributed by Perkins Auxiliary, Erie Co., was credited to Sandusky in the published report.

MRS. W. B. DAVIS, Treas.

Care Mrs. Bishop Clark, Cincinnati, O.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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Mrs. J. F. Willing, Miss Belle Hart,
Mrs. A. F. Newman, Mrs. M. B. Willard,
Mrs. J. F. Keen, Mrs. J. H. Knowles.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, NOVEMBER, 1873.

No. 5.

THE LADY AND THE DOVE.

We give the following stanzas, extracts from a poem with the above title, by a Bengalee lady. It has been translated by Dr. Mitchell, who describes it as an "echo of the plaintive note of the unhappy Hindoo woman."

BUT the solace that is thine
In that golden cage so fine,
Never comes to such as I;
Why, then, pines my darling, why?

Listen thou to what I say:
Think how miserable they,—
Captives in zenanas drear,
Lowest thralls, and crushed by fear.

Still the same, we drag along,
Ignorant of right and wrong;
Knowledge and religion none!
Life a dreary monotone!

Bird, thy happier lot to see
Makes a woman envy thee;
Filled with shame she *hides her face*,
So to cover her disgrace.

Shall I speak to God on high?
But I tremble as I try!
We are not **THY** daughters, sure,
Who must woes like these endure!

All untrained in truth, the soul,
Swayed alone by harsh control,
On like purchased slaves we go—
Ah! dost **THOU** then mean it so?

Still, although the heart is broken,
Must the pang remain unspoken;
Veil the face, and hide the woe!
Ah! dost **THOU** then mean it so?

Wretched custom's helpless slaves,
Whelmed in superstitious waves;
Thus our precious life doth go;
Ah! dost **THOU** then mean it so?

— *From The Friend of India.*

A WALK BY THE YANGTSE.

BY MISS GERTRUDE HOWE.

THERE are two requisites supposed to be demanded for the health and welfare of this community, or rather, the foreign part of it. These are, an occasional change, or visit to a distant port, and a daily walk. The latter we are moved to endorse. We had walked upon the city wall, we had picked our way through the muddy, filthy, crowded city streets, we had wandered among the tombs and stumbled over the debris of old-time temples, and trodden—above—the marble halls of century-buried palaces. As a safe walk, when unprotected by the presence of any one favored to carry a cane, the monotony of the "bund" had been exhausted, and this morning our eyes turned longingly towards the flats that smiled at us from over the river, the great Yangtse. But once upon the banks of this "river of the sea," we made a compromise. The waves were roused by a slight breeze, and its turbid waters suggested business on too grand a scale for leisure to cleanse themselves to the "sparkling rill" stand-point, which your temperance songs extol; who can say whether visions of capsizing or of seasickness deterred us? but certain it is, our compromise took us but a short way over the water, and that, over a narrow tributary which empties but a few rods from our home.

This is the season of low water, and we climbed down a pretty steep bank to reach the place where the *sampans* anxiously awaited us, and a few extra cash from the foreigners. As is the nature of boatmen and hack-drivers, each was zealous to outdo his neighbor in the effort to oblige us.

When we came to China, we entertained an idea that we should find every square rod of water floating its boat, and that we might but slowly force our way through their midst; but

neither land or water are so inordinately crowded ; in fact, there are often indications of a depopulation which tell the story of recklessness, and the consequent reckonings of a power which reigns even here, though unacknowledged.

The river has its boat homes, only rivalling the poor houses on shore for discomfort ; they are moored here and there, or are lazily rowed from place to place ; but they have no trouble to find space for themselves, — many of them simply *sampans*, with bamboo matting raised above them ; grading upward, the junks are a remarkable boat, borrowing all that is homely in form to make up their outlines ; and yet there is no foreign boat that can offer their numerous advantages in build : with an exceedingly small draught, their tonnage is great, and their few sails utilize the slightest breeze, while under favorable circumstances their movement is swift indeed.

As we reach the opposite banks of the creek, we glance upward along its course and find it marked for two miles by the thick, heavy masts of the crowded junks ; they lie in the creek as a harbor, for let a storm arise on our river, it lays ruthless hands upon them. How it will take a boat, large or small, without preference, and with one wave dash it upon the shoals, with the next drag it back, until it is claimed a broken spoil ; and unless the owners have forsaken it while under their control, they find it very possible to share in the destruction. Neither does the river exempt the foreign shipping ; they cannot approach the shores, like the native boats, but a storm will tear their anchor from the river-bed, and sweep them at its will. We often see the frame-work of a foreign wreck baring its ribs when the water is low, an object of consternation to the native boatmen, who often are driven upon it ; but they are not able to remove the obstruction, foreign machinery being too ponderous for their strength to cope with.

But now we may wander over the flats, where we see the flocks of water buffalo and the small native ponies feeding, all guarded by their keepers ; nothing but the junk stands peer of the buffalo for ugliness and usefulness. You often see him pick here and there a blade of grass out of the mud, and then roll his sides in the pool, with an utterly vain attempt to accumulate more of the foul material ! These flats spread flowers enough

for us to walk upon, and furnish pasture enough during most seasons ; but during the summer months the river swells above them ; in fact, it has a friendly way of bringing its boats up to our very doors, and of making our streets navigable, say those whose acquaintance with it dates through a summer season. Then the native people flee to their tables from its embrace ; to platforms, that may be raised as the tide advances ; and their chief end of life becomes — to survive the flood ; but in a few weeks the river dragon abates the fury of his reign, in compliance with a higher mandate, — "Though the waters rage, yet shall they not pass over." Across the river the meadows are protected by an embankment ; upon this ridge the houses are built ; and as seen from this side, they form a continuous village, yet they must often be deserted at the demand of the waters.

Apropos of the river dragon, just now the chief mandarin, or admiral of the Yangtse, has anchored his fleet of junks in the creek. Formidable enough they look, each carrying a cannon, and resembling a large fish, with a cigar in its mouth. However, I do not grieve that their effectiveness needs not to be tested at present, for we have no foreign gunboats in port. The soldiers are marching to the city Yamen, and with their bright flags and streamers, with their loose clothes, bordered with red, and oftentimes fantastically embroidered, they add a variety to the every-day picture.

But we are having a quiet walk, unmolested by crowds until we stop to gather some of the flowers. Then the natives assemble ; the foremost man must be accredited with some social standing, for he looks intelligent and is dressed in silks. When China deigns to speak to an outside kingdom, it is with a question : What is the significance ? "For what use are you gathering flowers ?" inquires the great man.

"Because they are beautiful."

"O !" And he could amuse himself no better than to lend his aid in so laudable a work ; then the women, the coolies, and the boys proffered a helping hand, until we persuaded them to desist from the work by assuring them we had "no cash."

Now the foreman inquires, —

"Are you not afraid of us ; we are many and you but two ?"

"Not in the least; have you any fear of us?" which was received as a piece of pleasantry. Finally, the great man remarked that we were afraid, and would better leave; while we assured them that we had no apprehensions, advising them to leave us at once if they thought it dangerous to be there. It was the first time without doubt that they had seen two foreign women straying away alone in that manner, and difficult to understand how we could feel ourselves almost masters of the crowd, while it is said that a Chinese woman of the better class would feel it an offence whose evil could not only be averted by suicide, to be *seen* by a troop of foreign men. The great man evinced his literary character by persistently requesting us to present him a copy of "Harper's Illustrated" which we had with us. A decided refusal sent him away without flattering him into the belief that we feared him; and leisurely we directed our steps with a more or less apparent inclination towards home.

Such an avenue of communication as this great river furnishes has its effect upon the dialects of the districts which it traverses, furnishing facilities to the work of the missionary not to be overlooked; it is one of the many favorable features of this section as a mission field.

There have been life and changes here beside the river that would overburden history, had she not wisely passed them by unnoted; but tradition speaks of a time when some oriental Cæsar had made conquest of all the lands south of the river, and designed to carry forward the campaign to the northern banks. Exactly opposite this place his forces lay while he awaited answer to an appeal to the gods for means of transportation; at last the summons came to arise and cross, and the army moved; arriving at the water's edge they found a passage-way of solid ice, which broke away immediately after they had crossed. Taking possession of the country they destroyed the ancient city and rebuilt the present upon its site, giving it the name Kiu Kiang, from the "land of the nine rivers." This we know, we ramble daily over rubbish that speaks of an antiquity full of interest.

"O the generation old
Over whom no church bells tolled!"

But we are to answer for the generations to come.
Kiu Kiang, May 8, 1873.

MAGIC LANTERNS AS GOSPEL LEVERS.

BY MISS LOU. E. BLACKMAR.

LAST night was an event in the lives of about a hundred India women, — a few being Christians, the rest Hindoos.

One of the missionaries has a number of pictures which he exhibits with the magic lantern. He entertained the boys in the school-house three nights ago, and it was decided to invite any women who would like to come to the same place for another night. So, about six o'clock our Christian women and the large school-girls were seated in a *gari*, a close, box-like vehicle, drawn by one horse; and all the little girls, with a native woman to take care of them, were stowed in a cart, drawn by two large white oxen. Soon after they started we followed. Driving slowly through the narrow, crooked streets, that are always full, and crowded about sunset, we arrived at the school-house in time to get front seats if we liked, and attend to the seating of the audience. To know just how this building appears, you would have to see it. It is not an easy matter to describe it satisfactorily. It was once a dwelling-house: a rambling pile of brick and mortar, with odd corners and unexpected openings on either hand every few steps. You enter a door from the street, pass through a sort of double anteroom, being careful of your steps, for there are corners on the floor, too. Within this is a square, open court, paved with bricks, and enlivened by some thrifty shrubs that seem to have grown in spite of unfavorable circumstances. At the left, two or three steps lead to a room divided into three apartments by pillars only. This is the audience-room of the school, and here the work of the evening's entertainment was carried on, the curtain being suspended outside the first row of pillars. Upon the other sides of the court were numerous doors. Looking about one day, we found that they opened into rooms of many sizes and shapes, and in one is a well, the mouth even with the floor. We were not to sit in the court, though; passing through one of the narrow doors, we took our way up a winding stairway, the steps of which are uneven and at unequal distances. Safely up, we found ourselves on a platform about twenty feet square, opposite the place where the pictures were to be shown. A

narrow continuation of the platform extended on either side of the court; seats were placed against the wall, and being a good place for seeing the pictures a number of the girls were seated there, as it proved, at the expense of some who did *not* sit there, as we were in constant fear that they would become sleepy and fall into the court below. All being at last seated, I took an observation. All the walls are full of doors as below. Back a few steps is an opening that seems to be a smaller court. The flat roofs about are of different elevations. There is a projecting room nearly over the small court, and as we looked up we saw upon its roof three heathen women closely wrapped in their chud-ders. They were invited to come down, but as they could easily see where they were, declined to do so. More came, and that place was soon crowded. Farther back is a roof still higher, that was also full of the veiled forms, and upon all the roofs there soon came others.

The heavens above were serene, and as soon as night reigned the stars appeared with the wonderful brilliancy they possess in India. Among them rode Mars in his fiery beauty, and Ursa Major kept silent watch. With no responsibility, and perfect silence, the whole would have been full of dreamy enjoyment. But those children, they would get sleepy in spite of the beautiful pictures that began to appear before them. Ever and anon our attention was distracted by the vigorous exhortations of the Ayah to this one not to sleep, and that one to sit back from the edge of the platform.

The greater number were delighted with the varying scenes of land and water, pictures of birds, animals, and the *fashions*. One missionary explained them, and the women kept up an accompaniment by low tones of conversation. I have noticed that though they are said to have few subjects to talk upon, they seem to make the most of what they do have. Sometimes there would be a low laugh, but nothing very marked or noisy. Some scenes that were very fine produced the effect of profound silence for a moment.

The last picture finally appeared, and in almost the twinkling of an eye after it was withdrawn, all the women had disappeared from the roofs. Not until the heathen women had gone from among the Christians around us, by a side door

opened expressly for them, could a light be brought for us to see our way down the crooked stairway.

The conveyances were soon loaded, and we rode slowly back through the streets still crowded with people, poorly lighted by lamps that were, no doubt, the style in the days of the patriarchs. All along we thought of what a wonderful night it was to those women who see so little of the great busy world; who know so little of those things that cultivate a love for the good, pure, and beautiful. I think of them now, sitting together in their dark, homeless houses, and talking about the strange glimpses they had of what must seem another world. Who can tell whether it may be a power to lift the clouds of darkness that so completely envelops their immortal minds, a power to draw them up to heaven? It has certainly given their childish minds something to feed upon that is not husks, food that may stimulate a mind to healthy action, and lead to a courage that will bring light and liberty.

LATER.

Saturday night witnessed another gathering of women to see the magic-lantern pictures. A stranger scene I have not many times witnessed.

In a Mohammedan neighborhood, where there is a prosperous day and a Sunday school, a number of women are living who seem to appreciate, to some extent, the worth of learning something outside of their common routine of work. They heard of the pictures, but it was impossible for them to leave their homes and go to the school-house. So our missionaries concluded to take the exhibition to them. There is an open field of about a quarter of an acre, lined on one end and side by houses, with doors opening upon the field. In full view of these the apparatus was set up. Three white ladies sat in comfortable bamboo chairs, placed upon the dusty ground. A few pieces of matting were spread about, but not enough to seat half the women; so they took the ground, or stood. While the preparations were being completed, two coolies came up with a dooly, which is a covered seat suspended on poles. Taking it into a house, they placed it upon the ground, then turned quickly and went outside a little way, waiting till the women stepped

out and retreated into an inner room. They were then called to take the dooly and go for others. This they did three times, bringing two or three women each time. When it became so dark that they could not be seen by the missionaries, the women came out of the houses and sat down to see the pictures. Perhaps there were a hundred and fifty women and girls. The doorways and alley entrances, and the roofs of the houses, were full of the wondering women. A large number of men and boys were on the opposite side of the curtain. The evening was very warm, and the air impure with smoke from the fires that are built out-doors at evening to cook food. Some little girls busied themselves in swinging fans about us, that served to render us a little more comfortable. Many became impatient for the show to begin, and were rather noisy, so they were told to sing. After two or three hymns the pictures began to appear.

Above us bent the heavens with numberless bright lamps that never before lighted such a scene in that place.

All seemed to enjoy the entertainment with all their power. Occasionally a hearty laugh would come from the whole assemblage, and the usual buzz of conversation was heard.

The woman who has the school here was once the wife of an English gentleman, lived in good style, dressing in the English manner. He died of dissipation, and she returned to the native mode of life, and supports herself by teaching. She is much respected by all the people who know her. When the exhibition was closed, some of the women said to her: "But for you we would never have seen this wonderful thing. You and your school have been the means of it all. May you have a long life and much happiness." And it may be they will sometime get an idea beyond this, and ask why the missionaries should help this people to sustain the schools. And it may be seed sown that shall blossom to a brightness that can only be produced by yielding soul and body to the pure and perfect law of God, following the steps of the meek and loving Jesus.

Moradabad, June 2d, 1873.

CHARMING woman can true converts make:
We love the precepts for the teacher's sake;
Virtue in her appears so bright and gay,
We hear with pleasure, and with pride obey.

— Franklin.

A SABBATH AMONG NATIVE WOMEN.

BY MRS. S. M. BROWN.

COME with me, in imagination, to my Sunday school in the city, among Hindoo women and children. I have had a day school in the house to which we are going during the past two months, but only opened my Sabbath school two Sabbaths ago.

Here, at the door of the mission house, waits "old Buddha," a mission horse, and he is quite an old missionary, for he takes Mrs. Buck to all her schools, and me to all of mine. Get into the carriage, for we have several miles to go. As we pass along you will see a Hindoo temple, around which are images of monkeys and other gods. The temple has so many colors that I cannot describe them all now. Were you to pass it at sunset, you would hear bells ringing, and conch-shells sounding; and if curiosity prompted you to inquire the cause of all this noise, they would tell you, very calmly, that the priests were just putting the gods to sleep. Here on the street we find men, women, and children in filth and rags; some of them are clothed in the dress nature gave them, and nothing more. There runs a little girl, six or seven years old, entirely naked. We pass large, dirty buffaloes, on which are leathern bags for carrying water; donkeys, tattoos, or small ponies, loaded with grain, bricks, lime, etc. etc. As we go along you can see men making Hindostanee shoes, caps, and coats; others, with the sweat streaming down their dirty, black bodies, are stirring a mixture of molasses and other things for candy. Here we are at last at the Sunday school. We loose the chain and go in. This morning we find eight women and a few small children. They all rise and make a salaam, touching their foreheads with the ends of their right-hand fingers, and I return their salutation. They then all sit down on a coarse matting spread on the floor. I commence by singing a "Bhajan," a hymn set to one of their own tunes. As I sing others gather in, till we have more than twenty in all. I now read and explain that sweet verse: "For God so-loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Then I open a little text-book in Hindostanee, which has a few remarks after each text or verse of Scripture, and read to them of God's goodness

in allowing us to call Him by such an endearing name as Father; and I try to tell them how much better He is to us than any earthly father can be. At this moment the bells in an adjoining temple commence ringing, and two of the women jump up, saying, "We must go to prayers." This gives me an opportunity of talking to them about praying to the *true* God, and not to gods made by men's hands, etc. Again we sing a hymn, and close the school, if such it may be called. It is now like an infant class, for these poor women are only learning their letters.

As we entered, a native woman was just finishing her morning toilet—all was done but washing her feet—when another woman called out "the Mem Sahib (lady) is here come." She replied, "Yes; wait till I am done bathing." Most of the women in the school had nose rings, larger around than a common tea saucer, and had just as many bracelets on both arms as they could well put on; and both fingers and toes were well supplied with rings. One woman has a very fanciful chudder, made of dark-blue cotton cloth, bound round the edge with red and orange-colored cloth, sewed together and cut bias.

We have many obstacles in our way; but we toil on in faith and hope, and thank God for the privilege of bearing to these poor benighted women the message of redeeming love. Will the happy and highly-favored women of America hold up our hands with prayers and contributions?

The longer we live among these poor idolaters, the more do we feel that nothing but the gospel can ever lift them up out of their degradation and misery.

Shahjehanpore, India, 1873.

THE DRAGON GOD.

BY MRS. E. E. BALDWIN.

I QUOTE the following from the "North China Herald," as an excellent illustration of what occurs here almost yearly among this poor, superstitious heathen people. The report from Foochow is to the effect that the drought at this season, when rain is indispensable to secure a rice crop, is causing forebodings of distress to the people, and is driving the officials to their wits' end to satisfy them. The Temple of the Five Dragons is daily thronged by officials and their retinues, and

while these are kotowing (prostrating themselves and knocking their heads on the floor) before the dragon god, Taurist and Buddhist priests are engaged chanting prayers to the Chinese *Pluvius* to send the desired rain. Crowds of people are in the mean while standing by, anxiously awaiting the effects of all this ceremony; and here and there small circles of listeners are found round some talkative individual, who is telling a legend about a particular dragon god. These stories are, of course, absurd in the extreme; but the individual who tells them does so with a solemn mien, and his audience apparently give all he says full credence. The following is a specimen of these stories, listened to with such eagerness and credited so fully:—

"During the Tsing dynasty there lived at Nau-chang-fu, the capital of Kiang-si, a literary man, Hsü-chen-chün, who had a friend, his former classmate. By some means Hsü discovered that his friend was in reality a 'Nieh-lung,' or a dragon who had sinned and been born a man as a punishment. Hsü feared that his friend's wife would have dragon children, which would certainly cause a flood; and sure enough, she did give birth to nine dragons. Hsü no sooner heard this than he went and killed the eight first born, cut off the tail of the ninth and threw him into a well near Nau-chang-fu, close by which stood an iron tree in imitation of a bamboo. As he threw the last dragon into this well, the latter asked how long he was condemned to remain in his watery abode? Hsü answered, 'Until such time as the iron tree blossoms.' Thus Hsü saved the empire from a deluge, and his name is to this day revered by his countrymen, who have erected a temple in his honor near the well, and now consider him to be a very efficacious god. When the Taiping rebels were overrunning Kiang-si they failed to take Nau-chang-fu, which is attributed to the power of Hsü-chen-chün."

Such legends as the above are at the basis of most of the idolatrous worship of China.

Foochow, China.

PROGRESS OF OUR MEDICAL WORK.

BY MISS CLARA A. SWAIN, M. D.

WERE I to write you of all the pleasant and unpleasant occurrences connected with our work, of all the suffering and distress we have witnessed

the last three months, I am sure it would be all you would care to read for some time. The weather has been unusually hot and trying, and owing to the excessive heat, there has been more sickness among the native population than usual. We have had a greater number of patients, both at the dispensary and in the city, than any former quarter. There have also been more deaths among our patients, as far as we have been able to learn. Small-pox, fevers, and ophthalmia have been the prevailing diseases. I have never been called to attend a case of small-pox. I am told that the Hindoos consider it a sacred disease, and believe that medicines have no power over it. They often call me, however, to treat the results of small-pox. An only son was brought to me by his mother a few days ago, who had been very ill with small-pox. He had quite lost the use of his limbs, and from softening of the spine, was unable to sit erect, and his general appearance was that of an idiot. The mother said his father had taken him to several Hakims, but they could do nothing for him, and that he said if I would cure him he would give me the valuable sum of fifteen rupees, equal to seven dollars.

I have never had so many cases at one time of aged people, with all manner of diseases, over many of which medicines have had but very little curative power. Many of them have been treated for months by Hakims, until at last they have become discouraged and come to me, thinking I can cure them by magic, or some wonderful remedy.

We have found our new dispensary most convenient and useful. Our patients have appreciated the clinic room these hot days quite as much as we have. Native ladies often have their doolies brought into the room, and remain in them, with one curtain thrown aside while they receive their prescription. This morning a Mohammedan lady came in a conveyance which could not easily be brought into the room. She was young and pretty, and her husband seemed quite perplexed, as there were several coolies at work on the road in front of the dispensary. I assured him that an umbrella was quite sufficient to protect her from their sight, but he was not satisfied until he got the second one and held over her while she came in.

Many more native ladies come to us than for-

merly. We have been called to thirty-eight new zenanas this quarter. One hundred Hindoo women under our instruction are reading different parts of the Scriptures. One woman told us yesterday that she had read to the nineteenth chapter of Matthew, and was much interested in it. She is not only learning herself, but teaching her neighbors also to read,

Now that the weather is a little cooler we shall add new places to our numbers, and I trust we shall all work with more spirit and energy. Our Father has dealt very gently with us during this trying season. We have been spared from severe illness, and have been able nearly all the time to do the work each day brought to us.

Bareilly, India, July, 1873.

A VOICE FROM HEAVEN.

"She being dead, yet speaketh."

IN looking over some ancient records, I have found the following remarkable address, written by a lady, a native of India, eighty-nine years ago. It is sent "to the daughters of Great Britain," but will apply equally well to us, women of the New World.

M. B. I.

Cleveland, O., Aug. 10.

To the Fair Daughters of the Kingdom of Great Britain, who are living in a land of Liberty and Light, freed from the power of human Tyranny, and loosed from those chains whereby Satan binds such as are sitting in the regions of the shadow of death:

As I have heard say, that "the fatness of the earth is yours," I pray that the "dew of heaven" may so also sprinkle upon you, even the blessed Holy Spirit, as to cause, "that ye shall neither be barren nor unfruitful," but produce abundance of blossoms, "which may be to the praise of God!"

I pray you to pardon this unworthy one for bringing herself into your notice; but seeing God is the father of us all, I am told to trouble you as a sister, though a native of the East, in behalf of my countrywomen.

It has often been a matter of wonder to me, that, whereas many of your men of God have come to our part of the earth, bringing "the glad tidings" with them, and have been made the means "of turning numbers from darkness to light, and from the power of Satan unto God," I have not heard of any of you having taken compassion upon your poor sable sisters. Now, if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising that ye should not think of helping to save these of your fellow-kind; but I am told your husbands are more generous, and let you learn even as they are taught!

O, my fair sisters, and do ye know the value of your

immortal part, and what it cost to redeem it? and will ye not make known this savor of life unto those who are perishing "for lack of knowledge?"

Consider Him who regarded not his life unto death for your sakes; and deny yourselves somewhat for the good of others. Hear your Lord's own words:—

"This is my commandment, that ye love one another as I have loved you." And what is there that ye can give up, which shall not be rewarded unto you sevenfold? Your Redeemer himself saith, "There is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the world to come life everlasting!" and "They that be wise shall shine as the brightness of the firmament, and *they that turn many unto righteousness, as the stars, forever and ever.*"

Perhaps you will ask, "Cannot your women benefit by the same means that your men do?"

Alas! ye are ignorant of their ways. No woman of modesty may be seen from behind her purdah [a quilted hanging let down before the door of a female's apartments], far less enter a public assembly. How then can she hear the preached word?

Ye may again observe: "Cannot the converted husband instruct the unbelieving wife? True, he may; but from being only a learner himself, he cannot be expected to explain things so well as ye might, who have been brought up from infancy "in the nurture and admonition of the Lord."

✠ The way in which ye might do good, would be to visit the wives of the converts in their own apartments (for they admit females of all nations), and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the gospel. Then they will let you educate their daughters, who will be enabled to search the Scriptures for themselves, and ye may also inform them in useful arts, as needle-work, etc., whereby they will acquire habits of industry; and, no doubt, when the men find their women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to good, they will grant them more liberty; and so they will enjoy the comforts of this life as well as the hope of glory hereafter, and be enabled to do good to one another, by having the means of freer intercourse.

Thus may ye become the agent of delivering your sable sisters from slavery, as well as rescuing them from the bondage of Satan forever!

Think how ye should choose to be always shut up in one or two rooms, and humanity will make you desirous to liberate your poor sisters. But consider how much more dreadful it must be to be shut up in "the blackness of darkness" forever, and Christianity must make you seek after the salvation of your kind! "The liberal desireth liberal things; and by liberal things shall ye stand," but, "Rise up, ye women that are at ease; be troubled ye careless ones."

Let me also, with humility, remind you, that "to him that knoweth to do good, and doeth it not, to him it is sin. And, O, never let it be said, that any of you hindered your husbands from entering this vineyard of your

Lord; rather be ye excitors of them to labor in it, seeing ye have such opportunities of working with them for God. And may the Lord the Spirit bless and direct you, and show you the way wherein you should go and enable you to walk therein!

Ye may ask, "If all this be so, how came you to the knowledge of the one only Saviour?" I reply, the God of Mercy caused, that, though a native of the East, Christians were the parents of

INDIANA.

Omedpoor, or the City of Hope, Dec. 1784.

HEATHEN WOMAN'S FRIEND.

BOSTON, NOVEMBER, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE WORTH OF ONE MAN.

In India, a wealthy rajah sometimes makes an offering to his idol of his own weight in gold. He steps into one scale, while the other is piled up with the precious metal until the weight of the liberal giver is balanced. In one instance, the glittering heap amounted to \$180,000, to be expended in preparing a gorgeous festival; cars sumptuously ornamented, garments to spread in the way, brilliant illuminations, a thundering crash of musical instruments, and gold and jewels and costly array for the god and his priests.

The weight and worth of one of these liberal givers was accurately ascertained, and there was no risk of its being underrated. Can the worth of some men whom we name be so readily determined? What, for instance, would be Luther's weight if tried in the scale? How many kings and princes, and crowns and coronets, would it take to outweigh him? Would you think it? The miner's son, the boy singing for his bread, the barefooted monk, one would not deem him so precious, and yet how his solitary

figure stands out in the bright light, while princes and potentates are thrown into the background.

Put Wesley into the scale, and what heaped-up riches would outweigh that little man? Of what value has he been to the world! How many millions have been blessed through his instrumentality, and have been brought out of mist and shadow into the clear shining, because he was faithful and true and earnest, and did the work God gave him to do! How many millions of money has his teaching brought to build up the church of God, and to send the light of truth into the dark places of the earth! Truly, emperors and kings, sceptres and swords, and this world's piled-up wealth cannot outweigh him.

What was Lincoln worth when the ship of state was rocking in the fierce storm, and we needed skill and wisdom to guide it aright?

And Grant, when our armies were marshalled, when hosts of brave, strong men asked for a leader who would so use them as to bring to an end the long, protracted conflict? What was the worth of the sagacious general then? Such questions cannot readily be answered. We may put such as these in the scale, but we have no weight to determine their worth.

So precious is one man! So far-reaching are the results of one life! A few great names span, with a many-colored arch, the history of the world. Life, short as it is, may be fraught with incalculable good to the race, and from it may flow a stream of blessings throughout the ages.

"Our lives" may be made "sublime." We need not be lost in the mass. The gospel picks us up, and weighs us in the scales. How much are we worth? What is the weight of our character, the amount of our influence? Are our words idle, or are they wise and weighty?

The Hindoo's weight in gold provided a sumptuous festival for the idol, and a gorgeous spectacle for the multitude. Are we sending to these sin-stricken idolaters missionaries to invite them to the feast of fat things provided for them in the mountain of the Lord's house?

If the slave of a degrading superstition contributes so bountifully to the idol made by man's hand, have we no beautiful gift for our Lord, no words to speak for him, no sacrifice to make for him, no trophies to lay at his feet? We have but one life, but how precious that life may be

made if weighted with the riches of the gospel of Christ, if adorned with the "all things," "the things present, and the things to come," so freely offered. Let us not be "weighed in the balances and found wanting," but may the Lord, who "weigheth the spirits," bestow upon us a "far more exceeding and eternal weight of glory."

J. M. O.

A BOX FROM AMERICA IN AN INDIA MISSION STATION.

THROUGH the kindness of Mrs. Jos. Hillman, we are permitted to make the following extract from a letter written to the Troy, N. Y., Auxiliary, by Mrs. Hoskins, of Budaon, India, in acknowledgment of a box sent out by them. Whoever reads it must see how gratefully the various contributions were received, and how much real pleasure and benefit came from them. Will not some other auxiliary follow the example of the Troy ladies? There are many other mission stations where like favors would be received with equal pleasure.

"I write to thank you, and through you, the other sisters, who so kindly aided in sending the boxes, which I received in March or early April. If the kind sisters, who sent the different articles, had seen the joy which filled the hearts and faces of the recipients, they would have felt quite repaid, I am sure.

"It was near the time when the government inspector was to examine my city schools, and as it is the custom to distribute prizes at the examination, I was delighted to have the opportunity of giving my girls the presents which had been sent so far for them. Native girls are very fond of ornaments, however inexpensive; so I called some of the Christian women together, and we made necklaces and bracelets of the beads and bugles, and tied them with the bright ribbons. Even one of the large fancy buttons, on a pretty bit of ribbon, was considered quite a prize.

"But the dolls, the wonderful 'wiláyati' dolls! What treasures they seemed in the eyes of these poor little girls, who never had an idea that white children had such beautiful toys for everyday use. The first doll we gave out in the school occasioned an amusing scene. A wee little Mohammedan girl, about six years old, had been very constant in her attendance, and had

made great progress in her studies, and as soon as my eyes lighted on the dolls, I resolved that little Mansirdan should have one for her own. Mrs. Graves praised the little creature for her good reading and spelling, and drawing forth the little doll from the package of prizes, held it out to her, and told her it came all the way from America as a prize for a good little girl who had been attentive to her studies, and was trying to improve and please her teacher and those who superintend the schools. The little thing's eyes grew brighter and larger, and her whole form trembled; at last she burst out into a loud cry, and became really hysterical over it. The other girls laughed and began to beg that they might have a doll too. But poor little Mansirdan could not be persuaded to take it in her hands; so we had to content ourselves with giving her a picture and a little piece of calico for a small jacket.

"Another little girl went into such ecstasies of delight over her doll that we all laughed from sympathy; and, indeed, all the children who were so fortunate as to receive one, showed the greatest delight. The needles, thimbles, wools, and pieces of calico were most acceptable. The Christian women have pieced a very pretty quilt, and the Mohammedan girls in the city schools are many of them much engaged in making patchwork. Some of the pieces we gave to the little girls to make clothes for their rag dolls, and the Christian women who visit the schools teach them to cut out garments after the pattern of their own and sew them neatly, and I can assure you this has already been a benefit to some of them. The clothing I distributed among the poorer Christians, and some of it was indeed most opportune.

"I want to tell the little boy who sent the tenpins that there is a little white-faced boy in that house (the only white child within thirty miles), who, when he saw them, exclaimed, 'O, Mamma, did some one send these for me?' and Mamma said, 'Yes, darling; I am sure the one that sent them will be very glad to know that little Georgie found something in the box to please him so much.' The tenpins and the Arthur A B C book are the property of little Georgie Hoskins, a precious little boy who loves Jesus, and tells the servants and people around him that they must love and serve the true God, and not wor-

ship idols nor speak falsely (the prevailing fault in this land).

Many other little boys and girls, with loving hearts, sent their offerings to the dark-faced children they probably will never see on earth. And my eyes got very full of tears as I asked God to let His blessing rest on the givers. May the dear children realize that the smallest gift given in the name and love of Jesus, brings its own blessing.

Our Christian women visit the Mohammedan schools daily, and carry on the Sunday school, and we consider it a great thing that in this bigoted Mohammedan city, about two hundred girls are learning Scripture texts, and many of them reading the Bible themselves, besides learning our hymns and catechisms. They read with pleasure our tracts and Sunday-school books, and a lady who visited my schools declared that the faces of the girls and women show the influence of the instruction they get. Three Bible readers go daily among the women of all castes, and the good seed which has been, and is being sown, begins already to show some fruit.

India for some months of the year is a most trying country to live in, and in these days of furnace heat we scarcely know an hour of bodily comfort day or night. We simply exist: yet with all our discomforts we are glad to be here, doing something to extend the Master's kingdom. One is apt to get impatient for the cool weather to come in order that we may be able to work as we desire; but we try to be patient and improve the time in study and writing and preparation for future work. The Lord keeps us in perfect peace these days; and, indeed, only His grace can keep us from feeling to the full the discomforts of an Indian climate.

May God be with you all who are laboring for Him at home, and, dear sister, continue to pray for us here."

OBITUARIES.

WE are frequently in receipt of extended obituary notices of earnest Christian women who have labored zealously in the interests of our society, and whom God has called home. While in the future as in the past, we would gladly gratify friends in the public acknowledgment of the services and worth of these dear sisters, yet, with our limited space it is impracticable to

insert each obituary in full. Hence, we ask the contributors to kindly pardon us for presenting only the simple announcements, as follows:—

Mrs. Pluma Williams, Treasurer of the Greenburg, O., Auxiliary, passed from earth to heaven, June 22, 1873.

Mrs. Christiana Johnson, Secretary of the Wauwatosa, Wis., Auxiliary, died in the Lord, June 19, 1873.

Mrs. Maggie Craig McClintock, a member of the Butler Street Auxiliary, Pittsburg, Penn., "An earnest, quiet, untiring worker," passed from labor to rest, August, 1873.

Mosaic.

— THAT the sphere of woman's work in India is rapidly being enlarged may be judged by the following item, which we find in the "Indian Mirror":—

"An eloquent female Pundit of Madras, Streerungamba, has been delivering lectures in Madras, in Telugu, before large audiences. They are highly spoken of, especially those on Female Education."

— THE China "Mail," of July 19th, says:—

"They are following hard in Japan on the heels of America, and perhaps women's rights may yet become one of the great questions in the political arena of that country. As it is, an order has been published, signed by Sanjo Daijin, to the effect that *all women may stamp important deeds or writings with their own personal stamp.*"

— LAST Sabbath (April 19th) was the one called by the Armenians "The Day of Tree Ornaments," because it occurs at the time that the willows and early-flowering trees begin to blossom. There is a curious rite celebrated on this day, of which I had heard indistinct accounts before; but at this village, where only a single house is Protestant, I saw the actual observance of it. The people carry bundles of willow-branches to their churches, where the priests read and pray over them; then each person receives a bit of willow, and takes it home with him to throw in among his stores of wheat, flour, and bread. The more ignorant believe that this

"blessed willow" will prevent the speedy exhaustion of their stores. — *Life and Light.*

— THE most marked feature of missionary work in the past decade, has been the remarkable development of female missionary societies. In both England and America these societies are increasing and prospering exceedingly, and some missionaries begin to wonder what the movement will come to, if it goes on at the present rate a few years longer. We hear of fifteen American ladies coming to India alone next cold season, and others are reported as *en route* to China, Africa, South America, and elsewhere. It is nearly impossible for a movement of this kind, so general, and apparently so spontaneous, to be the result of a transient enthusiasm, or of misdirected zeal. It means that God is about to impress upon the church, as never before, the value of woman's work for Christ, and that the absolute necessity of elevating the women of non-Christian lands is henceforth to be an axiom in missionary policy. It is nothing against the new work to say that it blunders in some things, and that some of its machinery needs readjustment. The older missionary societies have not always been models of wisdom and prudence, and no new organization of any kind can rise to the highest efficiency without learning some invaluable lessons from its own mistakes. The ladies may err in their new sphere, but they will not fail.

— *Lucknow Witness.*

— MOST of us can work in the foreign field only by our prayers and contributions. The actual workers in the foreign field are few, — men and women of iron nerve, but of loving and winning hearts. To these it is toil, — heart-work; to us it is giving, — money-work. And what we have given has come back to us. We gave in drops, it has come back in equinoctial showers. We gave the cups of water, the crumbs of bread; it comes back to us in ships, deep-laden and fast-sailing. No man can handle gold so fast as God can; no man can give so fast as God can pour back. A good brother said to me a short time ago, "What I do for God, He always sends back double." There is no way in which we strike the plough into the field which Jesus gave us to cultivate, so successfully as in the foreign mis-

sion work; the field is the world. The aim of missions is to bring this great, busy world to Christ. No other field is so large, no other needs so much seed corn; no other — and I think facts will bear me out in this — yields such increase, and gives such rich returns. The fruitfulness of the field demands that we sow it plentifully. I think it is a fact which many of our churches need to learn: Take care of missions, and God will take care of you. — *Miss. Magazine.*

— WITH our country's great increase of wealth, has there been anything like a corresponding increase in unselfish Christian offerings for missionary objects — home not less than foreign? With the advances in wealth, lifting men above the limits formerly set by the duty of supplying the necessities of one's own household, ought not the *ratio* of expenditure for Christian benevolence to that for one's own comfort, and the comfort and happiness of those dependent on him, to have increased rather than diminished? What is the fact, not in general simply, but with *you*, fellow-servant of the Lord Jesus? While the larger part of our fellow-men have not yet the opportunity of knowing the purposes of love and grace in their behalf, — are actually *starving for the bread of life*, — can we properly indulge in church luxuries, spend our thousands on church architecture and artistic music, while our hundreds only, not to say our tens, are grudgingly bestowed to save them that are ready to perish? Good men are often constrained by denominational pride, or the example of wordly-minded men in the congregation, who will give to the objects above named, but not for those more purely Christian, and so find themselves crippled in their ability to help on the latter. But ought it to be so? Is the cause of Christ really advanced, in the long run, by such concession to the spirit of the world?

But coming nearer home, — are we, as Christians, justified in a style of household expenditure that keeps even pace with that of those who have nothing else on which to spend their wealth? The elegant house and grounds, the costly furniture, the luxurious entertainments, the lavish expenditure on travel, home and foreign, not to speak of other things, are too often accompanied by the scanty offering for the cause of Christ.

We would indulge in no tirade against the use of wealth for promoting a refined taste and the most generous Christian culture, to the fullest development of all the powers with which our humanity is endowed. This we believe in. But we do ask of those whom Divine Providence has blessed with the means of such enjoyment, that a due proportion of their income be given to Christ; that his cause be *first*, not the last, — to be left out possibly altogether, or put by with the scantiest pittance. — *Missionary Herald.*

— CALL back your missionaries if you do not mean to pray. You may refuse your contributions if you like, or give them to some common educational purpose, — they are altogether as much wasted as if they were flung into the sea; unless the Church will pray, it will be in vain for it to give. But upon the condition of our churches at home will depend even the contributions that come into the mission, for I believe that those churches will give most, other things being equal, in which the religious life is the most active." — *Spurgeon.*

Children's Corner.

A HINDOSTANEE STORY.

I WONDER if every boy and girl who peeps into the Children's Corner of the "Friend" don't like stories; if not, they are not like the little boys and girls I knew in America nearly three years ago, nor are they like Hindostanee children. One bright-eyed little friend writes me, saying: "Do your Hindostanee girls ever tell stories, and are they like what we tell each other?" Hindostanee girls are just like little white girls in very many things; and if my little friend could see, as I do sometimes, our orphanage girls sitting on the grass in large groups, listening to some wonderful tale which one of their number is telling, I feel pretty sure she would do just as I often do, — sit down on the grass with them and listen also. Their stories are in some respects different from those you tell each other, because their lives and customs are different from yours. The one I heard last evening was about a king and his wife, who had no children. The king brought for his wife a little talking bird called a "Maina," of which she grew very fond. After a while she said to

her husband : "It is such a disgraceful thing never to have a wedding in a king's family, let us marry our Maina." The idea pleased the king, and he engaged the Maina to the son of another king, but would not, as is customary, allow the father of the boy to see the bride chosen for his son, giving as a reason her exceedingly rare beauty. In India the more beautiful a woman is, the more secluded she is kept as a mark of respectability.

The Prince and Maina were married, each being in a separate room, the bride and her attendants placed in a dooly carriage, and sent to his home. When the Prince peeped into the dooly and found that his bride was only a little bird, he, like all Hindostanee people who are not Christians, believed so fully that whatever happened to him in life is decreed by *fate*, and cannot be changed, that thinking he must live with the Maina always, he resolved never to let it be known who his bride was ; so he begged his father to allow them to go immediately to a house by themselves, saying the bride was so very beautiful he could not allow even his father or brothers to see her. The king at first refused, but seeing his son's grief, consented, and the Prince, in spite of his mother's and sisters' entreaties, kept his wife secluded a great many years.

The story tells of many wonderful things which this little bird-wife did, but which, were I to tell you, would make my story too long, so I will only mention one thing. The prince's brother was about to be married, and his mother, in apportioning to each daughter her part of the preparations, gave the Maina the bride's apartments to whitewash and decorate with colors. The prince was greatly troubled, but the Maina assured him if he would only leave the door of her cage open at night it should be all right. He did so, and the Maina flew away to the woods, assembled all of her Maina friends, who went with her to the king's home. They together, in a very short time, succeeded with their wings in making the rooms very beautiful, and then flew back to their woody home. The prince's family, seeing his wife's work, thought she must indeed be a fairy, and insisted on the prince bringing her to the wedding. He refused, but promised to go himself for two days. So placing a good supply of food and water near the cage, he locked the door of her room and

went his way. The next morning a cat came in, and in attempting to get the bird, spilled all the water placed for it to drink. At evening the Maina being very thirsty took her little golden cup in her bill and flew to the river. She drank, then filled the cup, and vainly tried for a long while to lift it out of the water. A fairy (the Hindostanee name for fairy is *paree*), who stood on the bank of the river watching the bird, helped it out of its difficulty, and then learning its story converted it into a lovely woman, and sent her home to await her husband's arrival.

When the prince came and saw the empty cage his grief was unbounded ; but finding that the beautiful fairy-like woman was indeed his wife, his joy was greater than his grief had been, and making her promise never to reveal the secret, he took her to his father's house to welcome home the new bride. All who saw her were so astonished at her beauty, that they freely forgave the prince for not having before allowed them to see her.

Now, my little friends, you who are reading this have heard a Hindostanee story, and you can judge whether it is like your own or not. I suppose you will say it is not a true story, and yet Hindostanee children would very readily believe it to be true, at least the marriage part of it, as people in India do not choose their own companions, nor do they usually see each other before the marriage ceremony takes place. I suppose it would not be a very strange thing, either, for even a little bird in India to be married, because it is thought here to be a very sad thing indeed for parents to be childless, and those who can afford it, and have no children, sometimes have mock weddings in their family, the anniversary being celebrated with great expense every year. Only a little while ago, one of our missionary ladies happened into a family where a wedding was taking place, and was told that as there were no children in the family, they were marrying a little tree, called *tulsy*, and which they consider sacred, to an idol belonging to another family. A considerable sum of money was expended, and the ceremony performed as though it had been between a man and woman. Do you not feel thankful to God, my little friends, that you were born in a country where people do not believe in such foolishness? If so, when you

thank God for it, do not forget to pray for those who are born in heathen lands.

Cousin FANNIE.

Bareilly, June 24, 1873.

THE BRAZEN BUDDHA MADE BREAD.

TRANSLATED BY LUCY E. H. ING.

In the Le San (Le Mountain) Tung Lin Temple was a brazen image of Buddha, served with gifts, which sitting erect in its sanctuary was forty feet tall, ten feet thick, and twelve feet between the points of the shoulders. As he sat in oriental posture, the soles of the feet facing heavenward, in the hollow of each foot four men could sleep, and so large were the ears that in each a man could hide himself. The image was made in three pieces, all of which were hollow. It is not known in what year, month, or day some beggars dug a hole in Buddha's back, stealing the brass therefrom. When first it was known the brass was four inches thick. The hole in the back was convenient for persons to go inside, and beggars were in the habit of sleeping and cooking therein, even to the number of thirty men at once, and still there was room.

In the seventh year of the Emperor Hsien Fung (A. D. 1857), the prime minister, a great general, Tsen Quā Fān, seeing his soldiers deficient in supplies, determined to avail himself of the brass of which Buddha was made to make "cash" to meet the want to buy food. He therefore dispatched from the camp two officers with four hundred men to the temple (before mentioned), with orders to take Buddha and pound him to bits, to preserve the brass, and bring the same to camp.

They arrive before the image, and beholding its lofty height, say: "How very high is Buddha, and how difficult to reduce the hard brazen body." The two officers and four hundred men, as yet without a method for beating the image to pieces, determined to take and use a ladder resting against Buddha's shoulders, ascending which to tie a hempen rope around his neck and pull the head-piece to the ground, when it would be convenient to break it in pieces. All the soldiers fear, and dare not ascend the ladder to tie the rope. Who knew after a heavy reward there would be brave men at hand, that on such condition the idol could be destroyed! The officers,

who gave ten taels to him who put the rope upon the neck. The soldiers altogether pull upon the hempen rope around Buddha's neck. Alas! his head came down with a mighty crash, and, whirling around a few times, turned and sat erect, facing the company, whereupon they thought the same possessed of divine influence and energy, and soldiers and officers together kneel upon the earth and pray for forgiveness. Finally the soldiers break the image to bits, and its mouth does not speak.

This brazen image of lofty, lofty stature is not to be compared with those made of clay and wood; nevertheless, when destruction of its body came, although its feet were large, they could not flee impending calamity. The ears, though great, could not hear of the destruction which clasped his neck. Alas, alas! shall not the world of idol worshippers turn back with much disgrace and shame?

July 23, 1873.

ANSWERS TO PUZZLES IN SEPTEMBER NO.

ENIGMA No. 1. — Isabella Thoburn.

BURIED CITIES. — Canton, Peking, Shanghai, Kian, Nanking, Shinand, Suchew, Yingchow, Singau, Macao, Lintsing, Amoy.

OCTOBER NO.

CHARADE No. 1. — Gertrude Howe.

DOUBLE ACROSTIC. — { Beulah Woolston.
Fannie J. Sparks.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate.) — I give and bequeath

to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Northampton, Mass.	Ann W. Alvord,	40	34
North Charlestown, N. H.	Mrs. J. E. Allen,	10	10
Camp Meeting Aux'y, Sterling, Mass.	Mrs. L. A. Sherman,	22	
Camp Meeting Aux'y, East Maine Conf.	Mrs. C. F. Allen,	17	
Camp Meeting Aux'y, Martha's Vineyard,	Mrs. Rev. W. V. Morrison,	61	

Life Members.—Norwich, Ct., Mrs. N. G. Lippitt. Watertown, Mass., Mrs. Susan G. Sharp. West Burke, Vt., Mrs. Mary Johnson. The following ladies were constituted Life Members by the Martha's Vineyard Aux'y: Mrs. Rev. Wm. Livesey, Mrs. Hon. D. N. Cooley, Mrs. Rev. J. H. Twombly, Mrs. Rev. Geo. E. Reed, and Mrs. Rev. W. V. Morrison.

CORRECTION.—In the August number in the list of Life Members, the name Mrs. Mary Upham should have been Mrs. Mary D. Upham.

MRS. ANNA R. LATIMER, Cor. Sec.

NORTHWESTERN BRANCH.

(Organized by Miss Emma Young.)

Pierson, Mich.	Mrs. Carrie Pierson,	20	12
Evart, Mich.	Mrs. W. A. Wightman,	12	6
Mt. Pleasant, Mich.	Mrs. Wm. N. Harris,	25	4
St. Louis, Mich.	Miss Hattie Crozman,	20	10
(Organized by Mrs. Rev. J. Johnson.)			
Ida Centre, Mich.	Anna Langdon,	20	6

MRS. J. F. WILLING, Cor. Sec.

CINCINNATI BRANCH.

Bethel, London Dist., O.	Mary Kilgore,	14	6
(Organized by Miss Warner.)			
Galion, O.	Mrs. M. Hosford,	54	23
(Organized by Miss A. S. C. Putnam.)			
Gambier, Mt. Vernon Dist., O.		20	14
(Organized by Mrs. Bing.)			
McKendree, Zanesville Dist. O.	Miss Ella Grammar,	14	
Chaplin St. Ch., Wheeling, W. Va.,	Miss Laura Handy,	39	6

MRS. G. E. DOUGHTY, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

SEPT. 1ST TO OCT. 1ST.

NEW ENGLAND BRANCH.

Maine.—Portland, Chestnut St. Ch. Aux'y, thro' Mrs. Dr. Clark, \$32.00; Congress St. Ch. Aux'y, thro' Miss Mattie H. Blake, \$13.00; Bangor, 1st Ch. Aux'y, thro' Mrs. Sarah F. Palmer, \$10.50. Total, \$55.50.

New Hampshire.—Bristol, thro' Mrs. G. W. Norris, \$5.00; Wilnot Camp Meeting, \$7.50; Keene Aux'y, thro' Miss C. P. Holbrook, \$5.00; Marlow Aux'y, thro' Mrs.

P. E. Fox, \$4.00; Rochester Aux'y, through Mrs. D. J. Smith, \$12.00; Chichester, Mrs. Mary W. Sanborn, \$1.00; Epping Camp Meeting ground, thro' Mrs. O. W. Scott, \$55.00; New Market Aux'y, thro' Mrs. Scott, \$2.00. Total, \$91.50.

Vermont.—Poultney Aux'y, thro' Mary C. Noe, \$10.00; Walden Aux'y, thro' Mrs. Rev. L. Damon, \$2.60; West Burke Aux'y, thro' Miss E. J. Powers, \$7.10; Burlington Aux'y, thro' Miss Ada Blair, \$17.00; Windsor Aux'y, thro' Mrs. J. W. Guernsey, \$2.00; Proctorsville, \$7.28; Thetford Centre, 25 cts.; Morrisville Camp Meeting, thro' Mrs. Rev. C. P. Taplin, \$4.20; Randolph Aux'y, through Mrs. Franklin Doten, \$2.00. Total, \$52.43.

Massachusetts.—Boston, Tremont St. Church, "Mother" Mason's Mite Box, \$1.67; Mr. A. W. Crossley's Mite Box, \$1.00; Seminary Band, \$1.12; little boys' Mite Box, 64 cts.; Bromfield St. Ch., "Mother" Munroe's Mite Box, \$3.75; Boston Highlands, Highland Ch., thro' Mrs. T. W. Howe, membership and articles sold in Society, \$8.24; Charlestown, Trinity Church Aux'y, thro' Mrs. L. Hull, \$8.00; East Boston, "Girls Missionary Union," through Miss E. M. Warren, \$25.00; Cambridgeport, Harvard St. Ch. Aux'y, thro' Mrs. J. R. Farwell, membership, \$8.00; Mite Boxes, \$6.08; Malden Aux'y, thro' Miss Howard, \$18.00; East Saugus Aux'y, thro' Mrs. Alvah Philbrook, \$3.50; Swampscott Aux'y, thro' Mrs. S. C. Roy, \$5.50; East Weymouth Aux'y, thro' Miss Nancie Tirrell, \$5.00; Auburndale Aux'y, thro' Mrs. Bourne, \$1.00; Holliston Aux'y, thro' Miss S. E. Cheney, \$9.00; Scituate, Miss Susan A. Welch, \$1.00; Rockport Aux'y, thro' Miss M. S. Merrill, \$3.00; New Bedford, Pleasant St. Ch. Aux'y, thro' Miss Mary A. Coddling, \$42.00; Mite Boxes, \$2.00; Hyde Park, thro' Mrs. Alderman, collection, \$4.25; Miss M. A. Gillette, \$1.00; Coleraine Aux'y, thro' Miss Carrie A. Scott, \$1.25; Brookfield Aux'y, thro' Mrs. L. A. Sherman, \$6.00; Ashland Aux'y, thro' Mrs. C. D. Hemenway, \$15.00; Fitchburg, 1st Ch. Aux'y, thro' Mrs. L. A. Colburn, \$17.00; Maynard, Mrs. Rev. J. S. Day, \$1.00; Lawrence, Garden St. Ch., \$8.00; Mira Littlefield's Mite Box, 52 cts.; Watertown, Mrs. Sharp's Mite Box, \$3.80; membership, \$1.00; Martha's Vineyard Helpers, through Mrs. Rev. W. V. Morrison, \$162.50; Cliftondale, \$1.00; Lynn, Glenmere Ch., Mr. Chase's Mite Box, \$2.00. Total, \$322.82.

Rhode Island.—Bristol, State St. Ch. Aux'y, thro' Miss M. A. Wood, \$4.00; Woonsocket Aux'y, \$17.00; Mrs. Rev. John Howson, \$1.00. Total, \$22.00.

Connecticut.—Middletown Aux'y, thro' Miss Ettie M. Northrop, \$75.00; Danielsonville, Mrs. A. M. Jenks, \$1.00; Norwalk Aux'y, through Miss R. E. Fitch, \$15.00; from Mrs. Pegg's Bible class, \$12.50. Total, \$103.50.

Total,

\$647.75

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

NORTHWESTERN BRANCH.

Michigan.—Allegan, \$5.25; of this amount \$1.00 from Ruthie Burgess, donation for orphan; Tekonsha, \$17.50; of this amount, Sister Phebe McVane contributes \$10.00 towards Life Membership; Milford, \$10.00; Mt. Morris, \$5.78; of last amount, \$2.00 in Memoriam for Willie and Mattie Hamilton; Northville, \$8.50; Sparta Centre, \$6.50; Hubbardston, \$11.60; East Saginaw, \$20.00, given by the society to make Miss S. A. Rulison Life Member of that society; Grand Rapids, Div. St. M. E. Ch., \$30.00; Gaines, \$7.00; Parma, \$3.60; Vassar, \$12.25; Climax, \$1.00, from Mrs. Harriet Reasnes; Ann Arbor, \$20.33; Hartland, \$1.85; Brighton, \$10.00; Charlotte, \$10.40; Hadley Stone Church, \$2.25; Orangeville, \$5.50; Coldwater, \$15.00; Battle Creek, \$20.00; Quincy, \$5.92; Jonesville, \$17.00; Ovid, \$10.00; Algonac, \$4.50; Springport, \$13.50; Hudson, \$10.50; Grass Lake, \$16.00; No. Adams, \$9.25; Denton, from Mrs. A. L. Horner, \$3.00; Denton Aux'y, \$4.80; Armada, \$5.50; Farmington, \$6.05; Orion, \$3.27; New Boston, \$5.00; Oakville, \$26.00; Ida Centre, \$7.75; Ida Station, \$5.50; Lambertville, \$6.50; Vernon, \$1.00; Ypsilanti, \$12.00; Pinckney, \$2.00; Detroit, Lafayette Ch., \$13.00; Mrs. Rev. L. J. Whitcomb, \$1.00; Rev. Baskerville, \$1.00; Watervleit, \$6.25; Centreville, \$5.00; Watertown, \$7.00; Delta Centre, \$2.00; Grand Ledge, \$2.75; Girard Charge, \$13.70; Ovid, \$5.00; Miss S. Jennings, \$1.00; Mosherville, \$10.00; Bellevue, \$4.00; Leslie, \$1.75; Eaton Rapids, \$3.10; Tompkins, \$8.57; Griffith, \$5.25; Essex, \$5.00; Berlin, from Mrs. Nettie Hollister, \$1.00; Dowagiac, \$10.00; Burton, \$6.50; Flushing, \$6.00; Meridon, \$2.50; Maple Rapids, \$1.00. Total, \$439.72.

Illinois.—Chicago, Centenary Ch., from Harriet A. Cowen, for support of orphan, \$30.00; Plainfield, \$10.00; Litchfield, \$6.00; Greenville, \$20.00; Springfield, 2d M. E. Ch., \$15.00; Marengo, \$20.00; Palatine, \$5.65; Southern Illinois Conf., from Mrs. J. W. Caldwell, for

Life Membership, \$20.00; Chicago, Park Avenue M. E. Ch., \$20.00; Trinity M. E. Ch., \$17.50; of this amount \$7.50 is from Mrs. O. A. Watson, quarter payment on support of orphan; Virden, \$9.50; Rockford, 3d St. Ch., \$33.00; of this amount \$20.00 paid by Mrs. Mary L. Clark for Life Membership of self; Wilmington, \$8.25; Trivoli, \$18.00; Light House, \$9.00; Wenona, \$33.00; Galva, \$7.60; Richmond, for support of "Anna Potter" in India, \$7.50; Elgin, \$60.00; of this amount, \$30.00 for support of an orphan, by Mrs. Dunton; \$5.00 of same amount from Mrs. Sarah E. Larkin, \$2 of same amount from Mrs. Clara B. Church; Rock Island S. S., for support of Sophronia Hadsell, \$5.00; Chicago, Centenary Ch., \$21.50; Tonica, for "Tonica III's" scholarship, \$8.00; Jacksonville, Brooklyn M. E. Ch., \$38.80; Griggsville, \$20.43; Saybrook, \$10.00; Plainfield, \$18.75; Washington, \$20.60; Jacksonville, Centenary M. E. Ch., \$50.00; Central Illinois Conf., thro' G. B. Snedaker, \$22.30; South Rockford, \$15.87; Illinois Conf., thro' W. W. Curnett, \$300.00. Total, \$926.25

Indiana. — Moore's Hill, \$8.00; South Bend, 1st M. E. Ch., \$12.95; Martinsville, \$7.00; Pine Village, \$21.05; Sugar Creek, \$5.00; Roanoke, \$5.00; Indianapolis, California St. M. E. Ch., \$8.40; Goodland, \$7.25; Michigan City, \$8.00; Dayton, \$6.00; Thorntown, \$13.35; Indianapolis, Grace M. E. Ch., \$51.00; of this amount \$20.00 is from Mrs. Mary McLaughlin, for Life Membership of self; Salem, \$10.00 towards making their president, Miss Emma E. Hackney, Life Member; Door Village, \$9.00; Indianapolis, Asbury M. E. Ch., \$34.30; Larivill, \$14.25; Jeffersonville, \$42.70; of this amount, \$15.00 towards Life Membership of Mrs. J. W. Locke; Clinton, \$4.00; Northwest Ind. Conf., New Carlisle, \$5.90; Lebanon Circuit, \$4.00; Chesterton, \$1.00; Perryville, \$6.50; Rossville, \$6.00; Stockwell Station, \$14.00; Alamo Circuit, \$3.85; Clinton Circuit, Centre Ch. Aux'y, \$8.00; New Albany, John St. M. E. Ch., \$5.75; New Albany, from Anna Galbraith, for scholarship in India to be named "Mary Galbraith," \$40.00; Haw Patch, Wawatta Circuit, \$5.00; Aurora, \$14.00; Connersville, \$16.00; of last amount, \$3 donations; New Albany, Wesley Chapel, \$13.00; Lebanon, \$8.60; Southeast Indiana Conf., thro' J. Monroe Crawford, treas., \$104.80; Ft. Wayne, Berry St. Ch., \$20.15; Richmond, Pearl St. Charge, \$12.00; Bloomfield, \$3.75; College Corner, \$15.50; of this amount, \$5.00 from donations; Chili, thro' Mrs. Seymour, \$2.50; Pittsburg, \$2.60; Goshen, \$20.60. Total, \$619.75

Wisconsin. — West Granville, \$10.00; Waukesha, \$20.00; Amro, \$6.00; Beloit, \$10.24; Stoughton, \$9.75; Eureka, \$3.50; Fond du Lac, \$8.78; Kosh Konong, \$7.34; Ft. Atkinson, \$7.75; Mineral Point, \$3.00; State Line, \$3.00; Springville, \$5.00; Spring Green, \$1.00; Hudson, \$11.50; Lake Mills, \$14.00; Ripon, \$13.00; West Wisconsin Conf., Rev. E. Tocum, \$1.00; Charles Morgan, \$1.00; cash, \$1.00; Mrs. Rev. C. A. Medd, \$5.00; Mrs. Bromley, 75 cts.; cash, 50 cts.; Mrs. Mary Holt, towards Life Membership, \$5.00; Janesville, 1st M. E. Ch., \$4.50. Total, \$152.61

Sum total, \$2,229.33

Mrs. R. F. QUEAL, Treas.

Evanston, Ill.

CENTRAL BRANCH.

Pennsylvania. — Harrisburg Aux'y, \$25.00; \$20.00 to constitute Mrs. C. J. Thompson, of Phenixville, Life Member; North Jackson, \$4.50; Blairsville, \$10.00; Johnstown, Franklin St. Aux'y, \$14.50; Providence, \$8.75; Philipaburg, \$7.75; Sheakleyville, \$11.70; Allentown, \$8.35; Chambersburg, \$11.55; Cambridgeboro', \$2.87; \$20.00 of which to constitute Mrs. Rev. R. C. Smith Life Member; Williamsport, \$21.00; Carlisle, \$14.00; \$10.00 of which completes the payment of Mrs. B. M. Smiley's Life Membership; Everett, \$15.00; Pittsburg, Emory Aux'y, \$8.00; Spring Garden (Phila.), \$4.00; Green St. (Phila.), \$10.00; Huntington Aux'y, \$1.50; Trinity (Phila.), \$3.00; Union, \$10.00 (\$5.00 a donation from Mrs. T. A. Bubb); Newport, Mrs. B. M. Eby, \$1.00; Ch. South, Mrs. J. Moss, \$1.00. Total, \$223.47

Delaware. — Wilmington,

Sum Total,

\$238.77

Mrs. A. W. RAND, Treas.

1,905 Spring Garden St.

CINCINNATI BRANCH.

Ohio. — Poland, \$15.00; North Amherst, \$6.55; Cleveland (name of Church not reported), \$9.00; Cincinnati (Walnut Hills), \$61.00; Cincinnati (Trinity), \$100.00; Cincinnati (Wesley), \$10.00; Cincinnati (Asbury), \$46.00; \$30.00 of which is donated by Miss Julia Clark, Toledo

(St. Paul), \$24.00; Addison, \$4.75; Tiffin, \$25.00; Sulphur Springs, \$18.00; East Clarkfield, \$10.45; Mohawk Valley, \$15.30; Marysville, \$9.00; sale of photographs, \$1.50; West Lancaster, \$9.00; West Bedford, \$12.57; Eafon, \$17.50; Richwood, \$10.50; Greenville, \$16.12; Roseville, \$3.35; Cardington, 2d instalment for Life Membership of Mrs. W. Shunk, \$5.00; Zanesville, Maxahala Ave., \$5.00; Stanton (Sugar Grove), \$20.00; Amesville, \$6.00; Wilkesville (Rev. J. E. Howe), \$1.00; Ashland, \$15.00; Catawba, \$10.00; Chagrin Falls, \$10.40; Jamestown, \$12.00; Eureka, \$22.94; Bryan, \$18.00 (\$5.78 from children's corner); Columbus (Wesley Chapel), \$13.45; Plain City, \$3.00; West Liberty, \$7.25; Bainbridge, \$3.00; Kingston (Emmitt Chapel), \$20.00; Newport, \$5.50; Bellefontaine, \$15.05; Amesville, \$10.00; Granville, \$10.00; Hebron, \$9.00; Portsmouth (Sixth St.), \$39.05; Ironton (Wesley Chapel), \$10.00; Cleveland (Lorain St.), \$5.00; Holcomb, \$8.75; Yellow Springs, \$6.50; Kingsley, \$3.15; Bellevue, \$38.50; Chillicothe (Walnut St.), \$10.00; Johnston, \$2.10; London, \$24.00; Greensburg, \$16.75; Pemberton, \$2.00; Springfield (High St.), \$44.00, \$30 paid by Mrs. E. Stewart, for support of the orphan Lizzie Hall Stewart, included; Columbus (Town St.), \$15.00; Zanesville (Second St.), \$40.00; advertisements on cover of Reports, \$40.00; Sidney, \$20.00; Mt. Pisgah, \$8.00; Marietta, \$10.50; Tremont, \$10.00; Columbus (Third Ave.), \$22.50; Larue, \$5.00; Ripley, \$5.50; East Delaware, \$6.00; Charlestown, \$5.00; Jersey, \$4.00; Mt. Sterling, \$12.00; California, \$3.70; Letart Falls, \$12.96; Columbus (Christie), \$6.00; Turlon Circuit, \$3.50. Total, \$1,082.74

Kentucky. — Maysville. Total,

19.98

West Virginia. — Buchanan. Total,

10.10

Sum Total,

\$1,112.82

Mrs. W. B. DAVIS, Treas.

Care Mrs. Bishop Clark, Cincinnati, O.

BALTIMORE BRANCH.

JULY 1ST TO OCT. 1ST.

Baltimore. — East Baltimore Meth. Prot. Ch., \$23.17; Sams Creek, New Winsor Ct., \$8.50; Asbury, Washington City, \$15.50; Fletcher Chapel, Washington City, \$5.00; Asbury, Fred. City, \$7.00; Middletown, \$3.75; Lutherville (Tea Meeting), \$28.50; John Wesley, \$4.00; Mrs. Brown (for Bareilly Hospital), \$50.00; Eutaw St., \$12.00; North Baltimore, \$15.00; Union Square, \$43.50; Exeter St., \$22.00; Caroline St., \$9.64; Franklin St., \$15.75; East Baltimore, \$9.00; Columbia St., \$65.10; Harford Ave., \$4.75; Grace Church, \$39.00; Whatcoat, \$11.00; Baltimore Circuit, \$136.88; Hagerstown, \$15.00; Lutherville (Children's Fair), \$9.00; Grove Chapel, \$12.50; Catonsville, \$15.50; Frederick City, \$14.75; Orchard St., \$5.00; East Baltimore Meth. Prot. Ch., \$21.15; Asbury, Baltimore, \$8.00; McKendree, Washington City, \$50.00; Metropolitan, Wash. City, \$20.00; Wesley Chapel, Wash. City, \$38.50; Hamline Chapel, Wash. City, \$15.00; Foundry Chapel, Wash. City, \$7.50 (Sabbath School Infant Class, \$40.00), \$47.50; Georgetown, \$2.00; Westminster, \$13.50; sale of and proceeds from Mite Boxes, \$12.57. Total, \$829.02

Mrs. M. G. HAMILTON, Treas.

THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxi. 11.

VOL. V.

BOSTON, DECEMBER, 1873.

No. 6.

WHO IS OUR SISTER?

BY MARY E. DUSTIN.

I.

SHE is our sister, who doth wear
The robe of womanhood,
Who hath an humble heart to bear
The evil with the good;
Whose voice can take a mother-tone
In Saxon or Hindoo,
Who in the cottage, on the throne,
Is patient, pure, and true.

II.

She is our sister, who is lost
In wilderness of sin,
Who long from home by tempests tossed,
Comes late to enter in;
Who never saw the wondrous light
Shed by the Sun of Peace,
Who never heard that Mercy's might
The captive can release.

III.

She is our sister, who was bought
By one great ransom price,
Who in the dim, sad dawning, sought
Her Lord, with sweetest spice.
Heirs of a royal robe and crown,
One Father and one King,
They who to idols bow them down,
Or Christian anthems sing.

IV.

She is our sister, who a child
In closed zenana pines,
Or who in wilderness roams wild,
Mid rose and cactus vines.
She hath one sorrow, who doth weep
In fire, for the dead,
With her who lays her loved to sleep,
With cross and crown o'erhead.

V.

She is our sister, shall she lose
Her life for want of bread?
Shall we the manna sweet refuse,
That round our camp is spread?

Foot-sore and weary, shall she die
Of thirst, in desert waste,
While we the riven rock stand by,
And purest waters taste?

VI.

She is our sister, shall she wear
The vesture of a slave,
While we have wedding garments fair,
The Master to us gave?
She hath no shelter; shall we say,
Be warmed and clothed and fed,
While we around our fireside stay,
And rest on downy bed?

VII.

She is our sister, and her blood
Cries 'gainst us from the ground,
And vengeance falls with fire and flood,
Where mercies did abound.
Dare we the precious treasure keep,
Christ did for all bestow?
The Shepherd calleth for his sheep,
Dare we without her go?

VIII.

All are our sisters, in whose wounds
We oil of joy can pour,
Or in whose ears a gladder sound
Than e'er they heard before.
All whom with love's hands we can lift
One step towards life and heaven;
All unto whom God's chiefest gift
Anew should now be given.

IX.

Then bring your box of ointment rare,
And buds from healing balms;
Cast off your jewels, fingers fair,
Give them as golden alms.
Go sing to sorrowers, everywhere,
Salvation's joyful psalm,
One world-wide sisterhood declare
Beneath the Pine and Palm.

LOOKING AROUND.

BY MISS LOU E. BLACKMAR.

COMING to India to spend a life-time of toil for the salvation of her daughters, we are naturally anxious to learn what has been done, the present extent of the work, and prospects for the future.

A few weeks' observation convinces us that it is not wise to hazard any opinions formed from our lookout, either of past work, present appearances, or of the influence we may be able to exert. In other words, just from a world full of busy progressive humanity, "first impressions" will have a better flavor by being well seasoned.

At this stage, however, we are conscious of a few facts that must be apparent to every serious, interested mind. We are learning that these natives are sometimes "very unexpected in their ways," and that one very important qualification for those who come voluntarily to this work is *common-sense*. Day succeeds day, and as we add to our store of knowledge, a feeling takes our heart that it is impossible to comprehend the immensity of the work, and at the same time we thank God that we cannot. Then we begin to realize that we will need all the strength and grace and patience that an unwavering faith can bring, to enable us to accomplish anything definite and lasting. Another fact stands out plainly. The fears and doubts of those who spend time in talking against mission work is all wasted concern and strength. Let the hopeful and believing continue to pray in faith, knowing that God heareth while they are yet speaking, and that the day of India's salvation draweth nigh. Therefore are we glad we are here, and recommend that those who spend thought in pity for us, turn their attention to earnest prayer that the will of the Lord may speedily be done on earth.

Having arrived at this stand-point, we next inquire what shall we do here, how shall we work to the best advantage? Our work is among our sisters. We find them in a fearful depth of ignorance and degradation. To raise them is to remove a mountain. Their natural protectors, who may have all the advantages the country affords for education, have instituted customs that chain them to the earth. No useful information is allowed them. They may have one vir-

tue — strict obedience and reverence for their husbands. The men may be devils in wickedness, *their* duty is the same.

The other day, a missionary was reading with his pundit one of the remarkable stories the books of this country afford. A wealthy banker had a fair daughter. A robber coveted the wealth, and by false representation succeeded in gaining the girl for a wife, and of course a large dowry. After remaining with the banker a few days, the bridegroom proposed that they go to see his friends, who, he represented, lived a great distance away. Giving his daughter money and jewels in abundance, the father sent them away attended by servants. After travelling some distance, the man killed the servants, beat his wife, and taking all her jewels and money, threw her into a dry well, and left, supposing she was dead also. Recovering her senses she cried for help. A man passing heard her, and having rescued her, and found out her father's name, took her home, where she told the same story she had told her deliverers, which was this: a band of robbers had attacked them, and after killing the servants and throwing her into the well, had taken her valuables and her husband away. Her father told her the bandits only wanted plunder, and that her husband would return unharmed. The story went on to tell how the man spent all his ill-gotten wealth, and making up a story of his own, went back to the banker. His wife was watching for him, and telling him what she had said, instructed him to tell the same, which he did, and was of course received and made much of.

"O!" exclaimed the pundit, his face beaming with a smile of pleasure and approbation, "what an excellent woman was this! What beautiful words she used in saving her husband!" The missionary expressed a severe opinion of a woman who could thus multiply falsehoods to shield so wicked a man from the punishment he merited. But the pundit strongly contended that she did a most noble and praiseworthy act, for what was she without her husband. This is the way an educated Hindoo teacher, one who does not believe in idol worship, looks at the woman question.

A Christian man recently beat his wife without regard to consequences. This is a terrible

thing, of course; and one of the bad features of such a practice is that India is not the only country where men consider it a duty to show extreme authority over a wife. But there was a church meeting about this. For it is considered right that these people be taught that the Bible strongly advocates the system of love and not of abuse in any manner towards wives. Of course it is shocking to learn that the native Christians seemed to think it a light matter, scarcely worth notice. An intelligent preacher said that the women of this country *needed* to be kept in subjection and fear of their husbands, and that whipping is sometimes good for them. Another said that these women are *very proud*, and that it was necessary to break this disposition. Sometimes they are very lazy; for instance, a wife, to get rid of too much work, would say that she could cook but one kind of food, and if the husband showed his rightful authority, by extreme measures if it was necessary, she would always be able to get up a variety of food; thus showing that the idea of a wife is a person who will give her master plenty of food. There are such animals in civilized lands. Past experience has shown that these things — facts — are current coin to excite the sympathies of people at home, and there is no doubt that a great deal of false sentiment is created from this superficial view. We don't advocate woman-whipping for obvious reasons. But there is a reason far below this for sending helpers to this work. These customs and ideas are but the effects of a principle that was rooted ages ago. There is open abuse of women. They are deprived of freedom. There has been the crime of infanticide. Yet be careful in judging. These abuses and crimes obtain to a terrible extent in countries where the light of the gospel has been shining for decades of years, where they have not the sanction of religion as here. What is the principle that is the foundation of all this? These women, our sisters, receive not the rudiments of a common education. They are taught no useful knowledge, except cooking and a sort of housekeeping. There is a literature among them of the vilest character. There is nothing to elevate, but everything to degrade. They must think and talk of evil things or of nothing. They know nothing of the world. How would

they protect themselves if allowed to go out in reach of the ravening wolves in human form that are everywhere?

They are childish in the extreme. How can they be treated otherwise than as children? As far as goodness is concerned, the men who exercise authority are no better than these women, but they have more knowledge. Without knowledge there can be no judgment. When a family turns to Christianity, the women have everything to learn. They are allowed more freedom of action, and the difficulty is now that they will run to the other extreme, and, becoming bold, take the last step to ruin. The fear of the husband's authority is their only safeguard until they learn how to take care of themselves. Gladly do the disciples of Christ take to them the news of salvation. Joyfully do they tell the story of the cross. When the light begins to dawn upon the darkened soul, and it consents to receive the Saviour, the work is only begun. With the inexperience of children, they have the age of maturity. No practical knowledge that the teacher may have gained now comes amiss. Every accomplishment may be exercised that will give these minds something good to think about.

When I see the magnitude of this work, and see so few laborers, I could wish my voice might sound in every home of the favored ones of earth, with a tone that might rouse all to enlist for life, with every energy, in the Master's work of saving souls. It begins at your doors, ye daughters of ease; within reach of your voice and hand are they who perish for the bread of life. Shall abundant life and means always be given to the service of Satan? If the money and strength thrown away in the clamor for imaginary rights were used for the salvation of souls and the education of the ignorant, Evil's gigantic proportions would speedily diminish, and the world would rejoice in equal rights.

Let all Christians pray that the talent now wasted be used in the Master's service without further delay. We, your sisters, stand in a terrible presence. By the grace of God we stand above the degradation about us. We want to lift these, our sisters and yours, to the plane upon which we stand. With painful toil we lift them here a little, there, over yonder. They come slowly,

thank God, surely. We dare not relax vigilance for a moment. The safety of our own souls and these depends upon the strength with which we grasp the Master's hand. Our work is yours.

Moradabad, India.

OUR TEACHERS.

BY MISS S. H. WOOLSTON.

THE first we ever had was a good talker, and did well enough as long as he could be kept at it. But there was the trouble: new beginners, no matter how much they have to say, can't say it; so the Sing Sang only grew eloquent now and then explaining something, and soon tired of that, finding himself not understood. Then we would go on reading very diligently, aloud of course, and pretty soon would stumble on a character or come to a strange one; on looking up to see why help was not forthcoming, there would be the teacher nodding away as though that was the one business he had on hand, and very important too. He could take more naps in an hour than any one I ever saw.

There was one named Sia, a nice-looking man, who wore huge round-eyed spectacles; these were not particularly becoming, but they were the first thing you saw when you saw the man. He was very quick at comprehending anything new, made clear explanations, and kept good order; so was better than many others to be in school, only we never knew when he would be there. If it rained, and it does almost constantly for about six weeks during the rainy season, if he were sick, or somebody else was sick, or there was to be a feast, or if he had business he wanted to attend to, he would stay away. He was very proud, and had not any extra patience. One day I said "you" to him. I knew at the time he would not like it, but perversity made me say it; he got angry, and said that word ought never to be used to a teacher. I asked if it would do for him to say "you" to me; he said, no, he should not think of such a thing. But I said we use that character in the Lord's prayer, and if it will do to say you to the Heavenly Father we can surely say it to each other; he replied, "It won't do at all, and it is very impolite to pray that way."

At one time we had a man in school, a good teacher and a very good Christian too, but he had

a habit which was not at all convenient. He would keep up his private devotions till midnight. His room was just down under our windows, and we could hear him distinctly, quite too distinctly for any sleep to trouble us; and then next morning at school prayers, nine o'clock, he would be missing. "Where is the teacher?" — "He is not up yet."

We had one teacher who did not seem to be good for anything. We told him he must be very careful on the tones, if not we should be obliged to get some one else. This stirred him up, and he became the best teacher for tones we ever had. He neither could nor would explain anything. At one time I wanted to know about the kitchen god, but all my questions brought no information. At last I said, "Now I am certain you know all about this god, and you *must* tell me. One of these days I shall be going to America, and among other things some one will ask about the kitchen god. I shall have to answer, 'I don't know.' Then they will ask some other question, and I must answer again 'I don't know.' Then they will say, 'How stupid you must be to have been in China all these years and not know that. Had n't you any teacher to tell you anything?' — 'Yes, we had a teacher, but he said he did n't know anything.'" I had no more difficulty that time.

Once the school-teacher sent a friend to take his place for a day. We commenced the morning lesson, and when it came his turn he read all wrong, and the girls burst out laughing. He was too learned to read colloquial, and was giving the characters the classical sound.

We had one teacher who only remained a very short time. We could not get along together at all. The least mistake would put him out of temper; he seemed to think they were made on purpose to try him. We told him if we could read perfectly we should not need a teacher, and it was because we could not, that we had *invited* him.

The teacher we engaged last year had been in the employ of missionaries a long time; he was not a graduate, but well-informed and reliable. He was the only personal teacher we ever had who was a Christian; he died last summer.

Our present school-teacher is a Christian, quite an old man, and very set in his notions. He would frequently say before the school-girls, "It is of no use, they can't do it." We had to tell

him he must stop it; these girls could do what so many others had done before them. and if he kept on he would make them believe themselves to be the dullest set of scholars that ever lived. With this exception his influence over the girls is good. When he can sit down and talk them over, all their good qualities and all their faults, he is perfectly happy.

Our present personal teacher is intelligent. He looks like — well, the Chinese have two images, a tall white and a short black one, which they parade around the streets, and he always makes me think of the white one. I think if a phrenologist were to examine his bumps, approbateness would be found crowding out half a dozen others. He said to sister not long since, "When the new missionaries come, had n't I better go teach them? I understand the tones so well, and there are few teachers who are quick at the tones." We do not think he has any idea of leaving, but took this way to make himself appreciated. One day some foreign candies were given him; he merely tasted them, and said he should like to take them home to his wife; he frequently speaks of his Sing Sang Nióng, as he calls her, as though he thought her a very important personage, and we like that.

The other day the character for bat occurred in the lesson, and he began to tell how moles are changed into bats, sharks into tigers, and shrimps into dragon-flies. The last interesting story he told was why yesterday was a feast day. But my letter is getting too long, and I shall have to tell you next time.

Foochow, China, 1873.

A VISIT TO GUADALOUPE.

BY MRS. DR. BUTLER.

In my last I gave a slight sketch of the history of the Virgin of Guadalupe. Since writing that I have had an opportunity of visiting the church.

On Corpus Christi day — kept as all the feast or saint's days here are, holy, *i. e.* idle — we accompanied a party of friends to see this celebrated shrine. Our route lay through some of the most crowded thoroughfares of the city, where the people were dressed in their best, and keeping the day holy by thronging the Pulqué shops, carousing on large draughts of this favorite drink of

Mexico — I might say one of its dreadful curses. From these streets we were led along a road very picturesque and grand as to scenery, but very unpleasant as to holes and ruts that threatened destruction to the carriages.

Every few minutes we seemed in danger of an upset, but finally pulled through and reached the village. In the Plaza, or open square in front of the church, numbers of Indians were congregated, not so much with a view to worship, as to the selling, buying, and eating of Indian and Mexican fruits and sweetmeats, — dainties that are not very tempting to strangers. I cannot tell their names, not knowing enough of their language; but I do know that an Indian woman, in a hut on the road-side, can prepare for travellers a chicken fricassee, and hot cakes, called tortillas, that would delight an epicure.

We entered this great Cathedral, that has a fame all over the earth. There was a large, but not crowded congregation kneeling during the performance of High Mass. The majority of the people present seemed to be very poor, presenting a strong contrast to the gorgeously attired priests, who were clad in vestments of white satin, heavily embroidered in gold, and the dazzling decorations of the church. We looked with great interest on the celebrated massive silver balustrades, the lamp-stands, candlesticks, the magnificent altar of the richest marbles, and the innumerable gold altar ornaments spoken of in my last; also on the pictures commemorating the miracles performed by *this virgin*, for this virgin or image is the most wonderful of all idols called by the name of Blessed Virgin.

We saw the immense number of little heads, hands, legs, arms, etc., some in wax, some in gold and silver, and so on, that hang on the walls as trophies of her divine power. Over one altar hung a most horrible wooden figure streaming with blood, cadaverous in hue, and truly repulsive. It was Christ on the Cross, but was such a degraded and degrading image of our blessed Saviour, it thrilled me to the heart; no image, no idol I had ever seen was as repulsive as that.

That the Divine Son of the Highest? I could only say, "In no part of the world have we seen worse idolatry than this!" In striking contrast is the image of the virgin, standing as I described her in my last, her raiment a blue cloak covered

with stars, and a garment of crimson and gold, her hands clasped and her feet on a crescent supported by a cherub; gold, silver, diamonds, and precious stones blazing all about the altar, the erection of which has cost hundreds of thousands of dollars.

On a large tablet affixed to the side of the church, is a sonnet or song of adoration to Mary in large gold and black letters. A friend has thus translated it from the Latin.

"TO MARY THE MOTHER OF GOD.

Full oft would I read in grateful song
The merit of the Virgin because of her gifts to us.
Immaculate!
Against us Heaven hurling its weapons in just punishment for our sins,
Suddenly the shadow of the Virgin covers them.
Often the deadly blasts exciting dire disease,
The Virgin flies to our assistance.
Sometimes the hail breaks down the fields with its torrents,
The Virgin provident enriches them with health-bearing floods.
Whilst yet hearts are troubled, from the piling cloud
Restraining the overflow, the Virgin treads the sky,
She checks the earthquake, and wards off the thunderbolt;
The Virgin removes every evil far from the city,
And keeps at a distance from our confines the devil and his angels.
The benignant virgin brings aid to every one,
That she may bring back more quickly the face which illumines the world.
She hath given to us her beautiful portrait.
On the shoulders of an angelic atlas she shines, and puts the moon under her feet.
She is clothed with stars, the sun attends upon her.
The virgin hath also painted herself in flowers,
That she may be fragrant on earth, and may direct the stars of the pale virgin.
O, Mexico! happy mayst thou be under the breath of so great a virgin.
And be thou strong, and be thou faithful in thy love.
Truly she hath not done so much to every nation.
On stone the oracle sings it with the help of Deity."

How forcibly the language in the seventeenth chapter of Revelation came to mind: "And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.* And I saw

the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration — wonder." And in the eighteenth chapter, "How much she hath glorified herself, and lived deliciously; for she saith in her heart, I sit as a queen, and shall see no sorrow." But God says, "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Who can read the blasphemous lines of this sonnet, which attributes Omnipotence to a woman, though she was a blessed good woman, and not feel that the time is coming when Jehovah will vindicate the honor of His beloved Son? Horrified and grieved we left the building. A little above it, at the foot of the hill Tepeyac, is the holy well, a mineral spring which, it is said, burst forth on the spot where the Virgin stood when she appeared to Diego. From curiosity we tasted this so-called miraculous water, and found it not only insipid, but nauseous. On the top of the hill stands the original church. This church contained the divine image for a long time, but since the removal of the idol it is almost forsaken. It still contains the original painting of Diego the Indian, as he was hurrying to deliver his message to the Bishop. It is a hideous thing. There were but two or three worshippers in the church when we were there.

We noticed the floor of the church was covered with tablets which showed that very rich and celebrated people thought it a holy place in which to be buried. On one side of the church was a man at a table selling medals and ribbons. I enclose one of them. It is the measure of the sacred face of the Señora of Guadalupe. Each ribbon is said to have been touched to the face of the divine idol, and consequently is a cure for many diseases.

Leaving the church, we seated ourselves on the steps outside, to enjoy the always enjoyable panorama of the valley and city of Mexico, with the frame-work of grand old mountains, and to think of the day when this country shall be purified from its idolatry, and shall "arise and shine," having the glory of God resting on it.

"Greenland" is now Christianized, so we might sing: —

"From 'Montezuma's' mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Rise up, daughters of Jerusalem, ye sisters of the church, and resolve never to cease working and praying till this fair land is saved from its idolatry, and the pure religion of Jesus is triumphant. Laborers in the vineyard, your toil is not lost. The Lord of the harvest will not forget the time and thought and money you give to His work, while the prayers you offer up are recorded on high.

Go on, ye members of the W. F. M. S., your recompense awaits you, when you shall see the women of India, of China, of Africa, of the Isles, of the sea, and of Mexico, entering with you into the gates of the *Holy City*.

City of Mexico.

PILGRIMAGES.

BY REV. E. W. PARKER.

HURDWAR is the name of the place where the sacred "Gunga Ji" (Ganges) flows out from the Himalaya Mountains. Hence it forms one of the much visited shrines of India. People of all classes, from all parts of India, visit this holy place. In April every year there is a fair held here, and hence March and April become the favorite months for pilgrimages. Formerly all the pilgrims walked, and were supposed to receive much of their merit by bearing the heat and burden of the journey. Now, however, in these days of advancement, pilgrims are glad to make use of railroads, stage-coaches, etc. A Hindoo paper speaking of this fair, says, much of the success of the fair is due to the facilities afforded by railway for travelling, but it is a great pity that notwithstanding the Punjab and East India Railway Companies derive much profit from the fair, no attention is paid by them to the comfort and convenience of the pilgrims. In consequence of the small number of carriages attached to the train, each of them is so overcrowded, with pilgrims that there is fear of an epidemic breaking out. Besides this, the third-class carriages are not pro-

vided with lights, on account of which thefts are of frequent occurrence. At the Saharunpore station near the fair, the greatest inconvenience is felt.

It seems, therefore, that the pilgrims are not only *willing* to ride, but would also be willing to have the cars "for the pilgrims" arranged with proper "comforts" and "conveniences." Where is the old idea of a pilgrimage in all this? In connection with this change of sentiment, multitudes are saying, "We do not go to the fair to worship. We know that there is no merit in one place over another, or in one river over another; but we go because others go, and we have a pleasant time visiting and seeing the sights." As missionaries always attend these meetings, may not the time come when these gatherings will be turned into grand Christian camp-meetings?

Many pilgrims, however, still continue to go on foot to the shrines, and a few still measure the entire distance from their homes to the shrine, with their bodies, and a few also are seen going from shrine to shrine with one of their arms extended above their heads.

A few evenings ago, we passed a pilgrim who was measuring the distance to Hurdwar. He would throw himself upon the ground on his face, and extending his arms forward at full length, make a mark with his fingers. He would then arise and walk forward, placing his toes in the mark of his fingers and throwing himself forward as before, again make his mark with his fingers, and again arise and walk forward. This he continued day after day. When we saw him he had still over one hundred miles to measure before reaching Hurdwar. He had a little hand-cart along, which after measuring a short distance he would go back and draw up. In this was his bed and whatever of food he had with him, so that whenever night found him he laid down in his cart by his last mark and took his rest. Every passer-by would stop and look at the man, and so long as we noticed him there were many people gathered round looking on, but he did not seem to notice any one, neither looking towards them nor speaking, but with his face towards the great shrine, he kept steadily at his work, slowly but steadily moving forward. May not Christians learn a lesson from this man, notwithstanding his super-

stitution and ignorance? May we be as constant and as persevering in trying to save these people, as was this man in reaching his shrine.

HEATHEN WOMAN'S FRIEND.

BOSTON, DECEMBER, 1873.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

SOME of our subscribers will find between the first and second leaves of this paper a "supplement," calling their attention to the fact that with this number their subscription expires. We trust this reminder will be sufficient to ensure an *early renewal*. Our subscription list now numbers over 25,000, and a steady addition is earnestly desired. The receipts of our Society in every Branch will certainly increase or decrease, with the increase or decrease of those who read about our work. Apart from this, each old subscriber certainly knows that "The Friend" is itself worth several times its cost. We hope our Agent may hear from each right promptly.

We have frequently been asked, by ladies from all parts of the country, for missionary music, fresh and pleasing, for use at Quarterly and Public Meetings, and we have been obliged to answer discouragingly that there was none especially adapted to our use outside the ordinary collections of church music. But we have just received, as a gift from Mrs. B. B. Russell, of Boston, the electrotypes of a very appropriate and desirable piece of music, entitled *The Missionary's Call*. The words, by Rev. Mr. Brown, are full of feeling and earnestness, and the music is simple, yet very sweet.

The music will be printed in cheap form and furnished at 50 cents per hundred, so as to be within reach of all. It can be obtained from Mrs. L. H. Daggett, office of "The Friend."

In the early days of our organization, we were often told by opposers, that every dollar raised by the Woman's Missionary Society would be a dollar diverted from the General Missionary Society of the Church. What now are the facts? First, the moneys raised by the Woman's Society last year amounted to \$54,920. Second, the collections of the General Society, as officially reported by conferences in the General Minutes, show an *increase* over the preceding year of \$52,690. It appears, then, that the precise reverse of the prophecy has proven true. Taking round numbers, it appears that *for every dollar raised by women for this cause last year the General Society received a new dollar over and above its previous income*. The exactness of this correspondence is truly wonderful, and we thank a somewhat querulous correspondent of the "Christian Advocate" of November sixth, for unwittingly calling the attention of the whole Church to it.

HOW SHALL WE RECEIVE GOD'S CHRISTMAS GIFT.

In making some strong representations of Woman's lately developed missionary activity, a certain speaker at the late conference of the Evangelical Alliance in New York presented a novel and striking view of the typical significance of Simeon and Anna, in the presentation scene in the temple. His language, as reported to us, was about as follows: "Behold the aged Simeon. No sooner does he clasp the promised Redeemer to his waiting heart, than he lifts his eyes to heaven, and cries, 'Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!' That is a *man*. As soon as he finds a Saviour for himself, he only wants to go straight up to glory. Others may take care of themselves. How different that other waiting soul, the aged prophetess, Anna. She is too generously glad to want to sneak off to heaven. Though eighty-four years of age, she not merely 'gave thanks likewise unto the Lord,' but

became at once a city missionary. She 'spoke of him to all them that looked for redemption in Jerusalem.' That was a woman, and woman-like!"

This representation is certainly very flattering to our sex. Coming from a man, and addressed to an audience very largely made up of men, it is sufficiently, if not excessively, chivalrous. But let us not deceive ourselves nor be misled by the best-meant compliments. The symbolism of ancient Christian art and exegesis is also worthy of study, and it interprets the parts of these two elect souls quite differently. So far as Simeon is concerned it rests upon a curious legend to this effect: When Ptolemy Philadelphus, about 260 years before Christ, resolved to have the Hebrew Scriptures translated into Greek, for the purpose of placing them in his far-famed library, he dispatched messengers to Eleazar, the High-Priest of the Jews, requiring him to send scribes and interpreters, learned in the Jewish law, to his court at Alexandria. Thereupon Eleazar selected six of the most learned Rabbis from each of the twelve tribes of Israel, seventy-two persons in all, and sent them to Egypt, in obedience to the commands of King Ptolemy, and among these was Simeon, a priest, and a man full of learning. And it fell to the lot of Simeon to translate the book of the prophet Isaiah. And when he came to that verse where it is written, "Behold a Virgin shall conceive and bear a son," he began to mis-doubt in his own mind how this could be possible; and after long meditation, fearing to give scandal and offence to the Greeks, he rendered the Hebrew word *Virgin*, by a Greek word which signifies merely a *young woman*; but when he had written it down, behold an angel effaced it, and substituted the right word. Thereupon he wrote it again and again; and the same thing happened three times; and he remained astonished and confounded. And while he wondered what this should mean, a ray of divine light penetrated his soul; it was revealed to him that the miracle, which in his human wisdom he had presumed to doubt, was not only possible, but that he, Simeon, "should not see death till he had seen the Lord's Christ." Therefore he tarried on earth, by the divine will, for nearly three centuries, till that which he had disbelieved had come to pass. He was led by the Spirit to the temple on the very

day when Mary came there to present her Son, and to make her offering, and immediately taking the Child in his arms, he exclaimed, "Lord now lettest thou thy servant depart in peace, according to thy word."

Anna, the prophetess, who was standing by, also testified to the presence of the Theocratic King; but she did not take him in her arms as did Simeon. Hence, the fathers said she was a type of the synagogue, which prophesied great things of the Messiah, but nevertheless, did not embrace him when he appeared, as did the Gentiles.

Here, then, Simeon is the type of all waiting souls — men or women — who instantaneously and cordially embrace the Saviour the moment he is manifested to them; Anna, on the contrary, represents those shallow creatures who, instead of devoutly clasping the incarnate to their hearts, stand around the place of his brightest manifestations, and piously gossip with each other about it. How different this representation of woman's reception of the world's Redeemer, and her part in the work of publishing the Evangel! Which is the more correct, the view of the old commentators and painters, or that of the Alliance orator?

As both interpretations originated with men, we leave them for the present for men to settle. Our lesson shall be the practical one which their discrepancy suggests, and which the season impresses. It is that God's Christmas gift should first be cordially welcomed, then gratefully and earnestly published. Some fail in one point, some in the other. Some are idle Marys in their deep devotion to the Master; some heartless Marthas in their zeal for their zenana or auxiliary. Let our Christmas meditation lift us all to higher ideals, so that with the inwardness of Simeon, and with the outwardness of Anna, the whole church may soon shout aloud in every land, "Unto you is born in the city of David, a Saviour, who is Christ the Lord."

OUR FIRST ORPHAN IN MEXICO.

DEAR sisters of the Woman's Foreign Missionary Society, you now own an orphan here. I trust each will feel she is my child, to pray for and see that she is trained up to walk in the right way. She is a bright little girl between seven

and eight years of age, of a light mahogany color, with large black eyes, black hair, and good features. Her father and mother are dead, and her stepfather, who is poor, has given her to us. Her name is Jesus, abbreviated or altered in the Indian tongue to Chucha. I must have her name changed, as it seems to me not right thus to use the sacred name. I wait to hear that some faithful handmaid of our Lord will adopt this little one, giving her a name, and constantly presenting that name at the mercy-seat, and asking the blessing of the Saviour on this the first fruits of the work of the Women's Foreign Missionary Society in Mexico.

This little one is a pure Indian; this fact makes her more interesting to me, as I pity her race and long for the time to come when something can be done for them. May the sisters of our church be largely instrumental in bringing many thousands of these Aztecs and Toltecs to Him who died to redeem them.

I congratulate you on this your possession in Mexico, and pray that your future efforts for this land and its millions may be crowned by the abundant blessing of our Heavenly Father.

Yours in Christian bonds,

C. BUTLER.

Mexico, Oct. 10, 1873.

News from our first medical missionary to China, Miss Combs of Philadelphia, has just reached us, dated Peking, Sept. 8th:—

"I have reached my appointed field of labor, glad after my long journey to find a resting-place.

"Our missionary party of six left San Francisco June 5th. Our Pacific trip was a very trying one. It seemed for many days of the voyage as though we should be obliged to leave one of our number (Mrs. Correll) in a watery grave. But God was better to us than our fears, and spared her to labor in his vineyard.

"I was detained at Yokohama by illness six weeks, but am now again in the enjoyment of good health.

"The other missionaries had preceded me to China; and Bishop Harris kindly extended to me his company and assistance on the way from Japan to Peking. Here I was welcomed to my new home by Miss Brown and Miss Porter, with

whom I shall remain until some other provision is made for me.

"The mission here deem it important that our society should, at an early day, allow me to open a hospital in Peking; the impossibility of gaining access to the homes of the natives seems to render the need of a building where the women can come to me quite imperative.

"I have already begun the study of the language, and feel strong in the faith that I shall not be altogether unable to acquire it.

"I am sure there is here a field very ripe for the harvest, into which I hope to enter as soon as I can speak to the people; and as the young ladies have kindly offered to interpret for me, I shall be able to begin my work as soon as my medicines shall arrive. When I have learned more of the feeling of the people towards a lady physician, I can judge better what the apparent success of my labor will be; but be it great or small, I feel sure that I am here in the Providence of one who is all wise, and equally sure that I am where He would have me be; and that my efforts will not be in vain."

REPORT FROM MARTHA'S VINEYARD.

At an early date the friends of the Mission cause at Vineyard Grove met, and arranged for weekly meetings.

Mrs. Dr. Anderson, whose husband was for more than thirty years president of the American and Foreign Board of Missions, addressed the ladies. Her remarks were calculated to awaken a personal interest in special missions, arousing a spirit of prayer for definite points of labor.

At the annual meeting a regular organization was effected by which the floating visitors of a season are formed into a regular Society, auxiliary of course to the N. E. Branch.

The following is the list of officers:—

Mrs. Cooley, Iowa, *President*; Miss Boorn, Lowell, Mass., *Vice-President*; Mrs. Rev. W. V. Morrison, Norwich, Ct., *Cor. Sec.*; Miss C. J. Lewis, Providence, R. I., *Rec. Sec.*; Mrs. Cyrus Washburn, E. Weymouth, Mass., *Treas.* *Board of Managers*: Mrs. Rev. Dr. Twombly, Wisconsin; Mrs. Rev. Dr. Tiffany, Dist. Columbia; Mrs. Rev. Wm. Livesey, Mass.; Mrs. S. L. Gracey, Mass.; Mrs. Rev. Dr. Talbot, Rhode

Island; Mrs. P. C. Stone, Rhode Island; Mrs. J. H. Damrell, Boston, Mass.; Mrs. Sylvester Tuttle, New York.

For the last five years two Bible readers have been supported by this body, and one hundred dollars was raised this year, besides a purse of thirty dollars for Miss Taber's work among the freedmen.

C. J. LEWIS, *Rec. Sec.*

OUR HONORED DEAD.

THE roll of our honored dead receives this month its accustomed, and yet ever freshly sad additions. From the friends of two, we have received especial tributes of respect and affection. Though their names are written in a more enduring volume than ours, we gladly place them before our thousands of readers. Mary, wife of Rev. W. F. Cowles, of Muscatine, Iowa; and Ettie Ward, wife of the pastor of the Meth. Ep. Church in Pierson, Mich. To as many as knew the virtues of the departed, applies the apostolic word, "whose faith follow."

IN common with other societies, we are under no small obligation to Rev. H. H. McFarland for his admirable article on "How American Women are helping their Sisters," published in the "New Englander" for October, and also separately. It is by far the best and most comprehensive summary yet given of the entire work carried on by the Woman Missionary Societies and Boards in America. Thanking the writer most heartily for the service rendered, we quote the following in illustration of the spirit in which he has done it:—

Already these several bodies of women support one hundred and ninety missionary ladies, with three hundred native helpers, for the most part converts to Christianity, employed as teachers, Bible readers, etc. Of these, sixty missionaries are in India, thirty in Turkey, the others in China, Japan, Africa, Greece, Spain, Mexico, South America, Siam, Burmah, Persia, and with the North American Indians. All the organizations together sustain two hundred schools, including five orphanages, two under the care of the Woman's Union Missionary Society, and three under the care of the Methodist society. Other schools receive aid. More than four hundred children, also, are supported in these institutions.

Quite away from the excitement of more open and prominent activities in the daily life of our communities, the agencies which create and uphold these societies are to be met with on every hand. Nearly outside the notice of that omnivorous daily press, which goes so far towards the extinction of any private existence and labor, they are operating with swifter and swifter impetus. A holy enthusiasm inspires and attends them, which has been accompanied thus far with remarkably good judgment. The extent and methods of exertion at home, equally with the results secured abroad, attest the complete sincerity of the women who have set their hands to the work. No Christian enterprise of permanence has so steadily gathered strength, or drawn to its aid, in the same space of time, such wide and generous co-operation among its legitimate supporters.

The fertility of resource and wisdom exhibited in the cultivation of the home field deserves especial notice. Entire families, large majorities in churches, whole Sabbath schools, from the women in the Bible classes to the little children in the infant classes, even entire religious communities, are under cheerful contribution. Very many auxiliaries are to be found on "Home Missionary" fields in Western States. The women in the American churches who have hitherto lacked "something to do," seem here to have found an opportunity for labor brought directly to their hand. And they have accepted it. The story of the sacrifices which have been made for the purpose of bringing in fitting contributions into the treasuries of these societies is truly affecting. All classes, all ages, seem to have been thoroughly interested. Even orphans in some of our asylums have contributed to educate children in the lands whose moral darkness is a thick pall. A most touching gift, the result of their own efforts, came from the women in one of our cities who are inmates of one of the benevolent institutions which have for their object the reclaiming of those whose life is wretched with the guilt which society rarely forgives. To a company of such, poverty-stricken in body and soul, Miss Brittan once told her story of the saddened homes in that Eastern land of sorrow, and with one impulse, realizing what Christian love and forbearance had done for them, they resolved to lay aside a penny of their weekly incomes to send forth more messengers of the Cross, nor did they rest until they had sent a sum amounting to thirty dollars.

The women who have gone from the United States under the auspices of these societies as missionaries are many of them well known as some of the noblest women the country contained,—many of them are persons of the highest culture. Their consecration is unbounded. Daily discomforts, to which they had been before all their lives strangers, have not hindered them from penetrating to the houses where they find the subjects of their efforts; they teach in native schools, joyful to mould the often unpromising material; supervise the labors of native Bible women, who go where they cannot as yet enter; administer orphanages; prescribe for and attend upon the sick; through all preaching the "glad tidings" of a Great Physician, and sending home to this country and to the world electric words of appeal.

Mosair.

— MRS. JENNIE F. WILLING, A. M., has been elected Professor of English Language and Literature in the Illinois Wesleyan University, located at Bloomington, Ill. She has signified her acceptance and will enter upon the duties of her new position in January.

— AT a meeting of the National Union for promoting the Education of Women of all Classes, held at Williams' Rooms, there was present "a richly dressed Brahmin lady, who was unveiled, and appeared to take great interest in the proceedings. She was accompanied by a Brahmin gentleman in European costume." — *Lucknow Witness*.

— THE "Friend of India" gives an interesting account of the ceremony of passing through the fire, as still practised in many parts of Southern and Western India. Persons of both sexes and of all ages are subjected to this trying ordeal, and in several recent instances the brutal ceremony has been known to prove fatal to the unhappy victims who practise it. A similar custom prevails in the Kumaon hills, but there is less ceremony about it, and ample opportunity is given to the devotee to make his risk of burning as slight as possible. A number of men dance around a large fire, and when they have worked themselves into a half-frenzied state, they begin to leap into the fire, but the motion is as rapid as that of an antelope on the spring, and they seldom suffer any harm from the fire. In most cases, they jump across a corner of the fire and do not touch the live coals with their feet at all. A careful inquiry would no doubt reveal very many traces of ancient idolatrous practices in India, which are little known, or even suspected, at present.

— INFANTICIDE is a shocking thing, but throughout India there is a way of disposing of children that greatly exceeds it in turpitude. Little girls are married to a deity, in this presidency to Khundoba, and grow up to be licensed prostitutes, consecrated harlots. They have their dwelling-place close to the idol, and offer themselves to all the worshippers of the deity, and the money they thus obtain is so much righteous-

ness to the votary. One would have thought that Satan himself would never have had the audacity to propose to man a worship in which harlotry should count for righteousness, but this is accepted as religion all over India. We remember to have heard of an instance of a girl who was abducted from a mission school and married to Khundoba. In our epitome is a notice of a case in the Madras Presidency, where two little girls, six years and under, were married to an idol; but we are exceedingly sorry to see it stated that the Madras Government, by its decision, seems to legitimate the awful crime. We hope that the statement is an erroneous one; a sanction like that would bring down the thunder-bolts of heaven upon the land. — *Lucknow Witness*.

Children's Corner.

WHAT MAIDIE DID.

SARAH M. LEONARD.

THE box was all packed and stood by the door,
 'T was going a journey the round world o'er;
 There was nothing to do but nail down the lid
 Save this one little thing that Maidie did.

Maidie sat on the doorstep, Pegg on her arm,
 Holding her tight and keeping her warm, —
 She was not very much of a doll, poor Pegg,
 With her head almost off and only one leg.

She was all Maidie had, though, her dearest and
 best,

Next to Papa and Mamma and all of the rest,
 And now her poor brain was all in a whirl
 At the thought that many a poor little girl,

Where the big box was going, had naught so
 good

As queer little Pegg; and do what she would
 The question kept coming — "Ought Peggy to go
 In the box o'er the sea when she loved her so?"

"She would roll up a rag doll — would n't that
 do?"

Or she'd save all her pennies the whole year
 through,

For the nicest French dolly all in the big store,
 But then, *that* could n't go in the box by the door.

"The sweetest — the bestest — the minister said —"

And softly she patted Pegg's little tow head,
Kissed her poor faded lips, with a sob raised the lid —

Can you guess for me now what our Maidie did?

LENNY'S CHRISTMAS MONEY.

BY EMILY HUNTINGTON MILLER.

LENNY was counting his Christmas money and dividing it into little piles on the corner of the piano. There were six piles, but somehow Lenny was not quite satisfied; and when Esther came in she saw a queer little scowl on the white forehead.

"O what a lot of money," she said, smiling; "are you going to buy a velocipede?"—"That's my Christmas money," said Len; "the pennies for not being late to breakfast, and the dollar grandma gave me, and my five centses for bringing in wood. I s'pose there's 'bout four dollars." "Two dollars and eighty-four cents," said Esther, counting it over.

"And it won't divide good," said Len: "this pile is for papa, and this for mamma; I'm going to buy papa a ring, and mamma a red necktie like Norah's; and this is for grandma, to buy a cap with roses in it, and this is the baby's. I'm going to get her a whole lot of chocolate creams and pea-nuts; and this is for you Esther, only I shan't tell what I'm going to buy." Lenny stopped, and Esther tried very hard not to laugh at the thoughts of papa with a ring and mamma in a red necktie. "But there's another pile, Lenny," she said. "Yes, that's just the trouble: seems to me I ought to have some of my money myself. I can tell you I worked hard for that money, Esther."

"Well, then, this pile is yours, is it?"

"Yes, I thought so," said Len, slowly; "only the minister said we should remember to save some of our gifts for the poor. I think poor folks and heathens are an awful bother, Esther." And Len looked up defiantly, as if ready to endure all that Esther might say in answer to such a shocking sentiment. To his great surprise Esther said quietly, "So do I, Lenny; sometimes I feel

about discouraged when I think what a bother they are."

Lenny's fat hand reached out, and transferred the sixth pile to his pocket.

"There's lots of folks taking care of 'em too, and giving 'em money and things," he said.

"Yes," said Esther; "there are people in the great cities who spend their whole time looking after these poor persons, visiting them at their homes, begging fuel to keep them from freezing and food to keep them from starving, getting them into hospitals when they are sick, and teaching them to work. They don't do this for pay, but just for the dear Lord's sake, and they keep on at the work till they are worn out and die, and then some one else takes it up. O, it is a dreadful bother."

Lenny's hand crept into his pocket, and fingered the money doubtfully.

"And there are people who go away out in new countries, and live in miserable little cabins, and have scarcely enough to eat or to wear, and no money to buy books or papers or Christmas presents or send their children to school, all because they are trying to teach the poor people about Jesus, and keep them from growing as wicked and lawless as the heathen themselves. What a bother it must be to have to give everything up so.

Lenny's hand crept out of his pocket and laid about half the money back upon the table, but Esther went on as if she had not seen him.

"And then there are the heathen: just think how many men and women have left their homes and their friends, and gone away to try and win these poor ignorant creatures from worshipping idols, and murdering their little children and their sick friends, and leaving their poor old parents to starve to death. Just think, Lenny, of the fathers and mothers that have seen their dear children dying in those unhealthy regions, or had to send them away from them to save their lives,—of the martyrs that have given up their own lives, all for these heathen. I think they are a dreadful bother; and when, besides this, I remember how much trouble they have been to God; and how much they have cost him, I am sure they must be very precious, or he would never have given his Son to save them. For if we should give all we have, our money and our lives, we never could give so much as God gave—for

them, and for us, Lenny." Lenny's lips quivered a little, but he laid the rest of the money down with a bang, as he said, —

"There, Esther, you needn't talk any more; that's God's money in this pile, and I guess I wouldn't be mean enough to touch it."

CHRISTMAS TREE IN FEBRUARY.

BY MRS. L. S. PARKER.

IN India the people call Christmas day the "Great Day," and the children begin to talk about it long before the time comes, much as I have heard the children at home talk.

Last year the girls in our boarding school, and other Christian children about, began to talk as usual, and at last ventured to inquire what would be done on the Great Day. Would there be a big dinner, a Christmas tree, or what should they expect?

We told them that we should be away at Christmas time, but that when we returned we would have a Christmas tree as usual. We told them as comfort for the delay that we had heard that there was a box coming in which there were some things for them sent by little girls in America, and that we hoped to bring this box with us when we returned.

We went to Allahabad and met the new missionaries, but their baggage had come another route and was still behind, and we had to go home without the box. We found the children all ready for the Christmas tree, but we had to tell them they must wait a little longer, and that soon we would go to Bareilly to the conference, and that when we returned we hoped all would be ready. We came home again without the box, and the little ones looked very serious. Day after day we visited the depot inquiring for our box, until the baggage-master was quite annoyed by our persisting that there should be a box there for us.

So it went on until one Saturday evening near the middle of February a cart came into our yard with sundry suspicious-looking boxes. The children all ran to the window, and when quite sure that the boxes were really from America, they began to cry out, "Now we must have the Christmas tree." There were smiling faces on every side, and curious eyes were watching every

opportunity to get a glimpse of the long-awaited-for treasures.

Monday was a busy day, unpacking dolls, books, pictures, toys, and arranging all on the tree as temptingly as possible.

As soon as the doors were opened the chapel was filled. It was very amusing to watch the little ones crowding to the front, in order to find a seat where they could get a good view of the tree. There were six missionaries present, several native preachers, the native Christians, and Christian school-children. We had singing and prayer, then one of the missionaries gave a little account of the things that had come from over the waters, many of them marked for some special child, told them something of the motives that had prompted the sending of these gifts, and then gave some good advice to all. Others spoke, all in a happy, cheerful way; we had more singing, and then commenced the work of the evening, the distribution of the gifts.

The little girls received their dolls with sparkling eyes, and commenced an immediate examination of their elaborate wardrobe. Books, pictures, and toys followed, until all had something, when they all joined heartily in a vote of thanks to the generous givers.

Moradabad, India.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, *Auburndale, Mass.* II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Persons desiring to make bequests of devices to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate). — I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Mem.	H. W. F.	Sub.
Dedham, Mass.	Mrs. Rev. Z. A. Mudge,	17	25
Barton Landing, Vt.	Mrs. E. W. Culver,	40	14

Honorary Manager.—Norwalk, Conn., Mrs. Grace Pegg.
Life Members.—Malden, Mass., Miss Josephine Bassford.
 Springfield, Mass., Charlie Howard Miller, Mrs. Col. John Miller.
 Fitchburg, Mass., Mrs. Rev. W. W. Colburn.

Ladies sending in names of Life Members, are particularly requested to write them as they wish them to appear on the certificate of membership.

MRS. ANNA R. LATIMER, Cor. Sec.

NEW YORK BRANCH.

Rushville, Yates Co., N. Y.	Mrs. M. E. Mather,	40	35
	(Organized by Mrs. Hillman.)		
Hampton, N. Y.	Mrs. Belknap,	11	1
Round Lake, N. Y.	Mrs. J. C. Morehouse,	177	12
West Troy (Ohio St. Ch.),	Miss Clara Shuhord,		
Stillwater, N. Y.	Mrs. J. E. Marsh,	24	11
	(Organized by Mrs. Bruce.)		
Trenton, N. Y.	Mrs. Rev. P. Wright,	17	5
	(Organized by Mrs. Dr. Lore.)		
Auburndale, Camp Meeting,	Mrs. B. Shove,	50	
Ludlowville, N. Y.	Mrs. H. D. Cutter,	21	11

Life Manager.—Mrs. Ebenezer Brown, Harlem.
Life Members.—Mrs. Gershon Rusing, Trenton, N. J. Mrs. B. I. Ives, Auburn, N. Y. Mrs. Wm. Hunt, Clyde, N. Y. Mrs. Frank J. Frazier, Danby, N. Y. Mrs. Wm. G. Cutting, Elizabeth, N. J. Mrs. Huldah Matthews, Windham, N. Y. Miss Polly Felt, Watertown, N. Y.

ADDITIONAL LIST OF ORPHANS.

Orphans.	Patrons.
Eleanor Burling,	Mrs. Cornelia Burling, N. Y. City.
Izora Chandler,	Clyde Auxiliary, N. Y.
Nellie Ross,	Mrs. Van Emburgh, N. Y. City.
Jessie Mary Newell,	Mrs. Ann E. Newell, Mexico, N. Y.
Elizabeth Bailey,	Mrs. Hannah Ireland, Mamaroneck, N. Y.
	Mrs. Wm. B. Skidmore, Cor. Sec.

CINCINNATI BRANCH.

Lorain St., Cleveland, O.	Mrs. F. B. Pratt,	40	20
	(Organized by Mrs. H. M. Ingham.)		
Vienna, Trumbull Co., O.	Mrs. P. M. Foote,	18	12
	(Organized by Mrs. Rev. J. B. Cory.)		
Grove City, Lou. Dist., O.	Miss J. S. White,	22	11
	(Organized by Mrs. Rev. J. H. Creighton.)		
Bigelow Ch., Columbus, O.	Miss Ella Thompson,	12	
	(Organized by Mrs. Ansen Brown.)		
Pomeroy, Gallipolis Dist., O.	Mrs. N. L. Frompton,	11	2
Racine, " " "	Mrs. Mary Horpole,	14	12
Patriot, " " "	Mrs. Lea Davis,	15	14
Jackson, " " "	Miss Lizzie Carrick,	10	
	(Organized by Miss Kate Brawley.)		
Bethany, W. Cinn. Dist., O.	R. A. Shannon,	10	9
New Paris, " " "	Miss Anna Whitridge,	10	11

Life Members.—Mrs. Rev. R. B. Pope, Toledo, O. Mrs. J. W. Hiatt, Toledo, O. Mrs. L. M. Skidmore, Toledo, O. Mrs. W. L. Well, Toledo, O. Mrs. A. P. Miller, Toledo, O. Mrs. Rev. J. S. Chadwick, Coventry, Ky. Mrs. Dr. Savage, Coventry, Ky.
CONNECTION.—In Sept. No. report should read Harmar, O. Mrs. Lucy M. Racer, Cor. Sec., 30 mems., 16 subs.; also Barlow, O., Miss Annie R. Ford, 16 mems. and 7 subs. to "FRIEND."

MRS. G. E. DOUGHEY, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

OCT. 1ST TO NOV. 1ST.

NEW ENGLAND BRANCH.

Maine.—Orono Aux'y, thro' Miss I. S. Allen, \$3.10; East Me. Conference, thro' Mrs. C. F. Allen, \$3.00. Total, \$6.10
Vermont.—Ascutneyville Aux'y, thro' Mrs. C. J. Haskell, \$24.66; Brownville, thro' Mrs. Guernsey, Mrs. A. L. Oakes, \$1.00; Bellows Falls, Miss Mary Burt, \$1.00; Williamsville, Mrs. Williams, \$1.00; Wardsboro' Aux'y, \$1.50. Total, 29.16

Massachusetts.—Boston, Tremont St. Ch. Aux'y, thro' Miss M. A. Soule, \$2.50; South Boston, Washington Village Ch., Miss Hawley's class, \$7.00; East Boston Aux'y, thro' Miss E. J. Cushing, \$13.00; North Bridgewater, West Church, thro' Rev. E. L. Hyde, \$3.00; Malden, thro' Miss Mary Howard, \$20.00; West Medway, thro' Mrs. M. B. Richardson, \$5.00; Springfield, Trinity Ch. Aux'y, membership, \$9.00; Miss Ellen M. Miller, to constitute Charlie Howard Miller a Life Member, \$20.00; Miss Clara J. Loomis, \$6.38, from Juvenile Missionary Band; from Mrs. E. M. Stone to constitute her mother, Mrs. Col. John Miller, Life Member, \$20.00, thro' Mrs. S. J. Chapman; Marshfield, thro' Mrs. Rev. W. V. Morrison, from Mrs. W. W. Barker, \$10.00; from other ladies of the M. E. Ch., \$7.60; Fitchburg Aux'y, \$37.00; Vineyard Grove, Mrs. M. A. Denison, thro' Mrs. Rev. Wm. Livezey, \$1.00; Osterville Aux'y, \$8.00; Mite Boxes, Mrs. C. H. Emens, \$4.00; Mrs. Josiah Scudder, \$3.00; Mrs. Oliver Hinckley, \$1.50; Miss Jessie Hinckley, \$1.25; Miss Ida M. Bacon, \$1.25; Miss Cynthia Lewis, \$1.00; New Bedford, County St. Ch., thro' Mrs. L. B. Ellis, \$31.00, Membership; collected at Tea Meeting, \$2.00. Total, 216.48

Rhode Island.—Providence Aux'y, thro' Miss Anna M. Browne, \$55.25. Total, 55.25

Connecticut.—New Haven Aux'y, thro' Miss Clara E. Leete, \$40.00; Willimantic Aux'y, thro' Miss Anna S. Dodge, \$8.50; Stafford Springs, Miss Maria Thrall's Mite Box, \$5.00; Bertie Cleaveland's Mite Box, 70 cts. Total, 54.20

Total,

\$361.19

706 Tremont St.

MRS. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

SEPT. 1ST TO NOV. 1ST.

New York.—Candor Aux'y, thro' Mrs. E. B. Bush, \$6.25; Buffalo Aux'y, thro' Mrs. E. D. Saunders, for support of Bible Woman in India named Fanny Mason, \$30.00; Fair Haven Aux'y, thro' Mrs. Cynthia Thompson, \$4.20; Pulaski Aux'y, thro' Mrs. Clarissa Parmeter, \$6.35; Baldwinsville Aux'y, thro' Mrs. H. P. Sullivan, \$11.00; Jonesville Aux'y, thro' Mrs. L. E. Storm, \$12.00; Utica Aux'y (1st M. E. Church), thro' Mrs. H. V. D. Horn, \$101.00 (\$60.00 of which is to support a Bible reader in Mexico, Ann Eliza Disney, and \$30.00 to support an orphan in India to be called Jessie Mary Newell, from Mrs. Ann Eliza Newell); Auburndale camp meeting, thro' Mrs. Rev. T. R. Green, \$6.00; Mamaroneck Aux'y, thro' Mrs. J. A. Fuller, \$56.25 (\$30.00 of which is by Mrs. Hannah Ireland to name an orphan Elizabeth Bailey); Penn Yan Aux'y, thro' Mrs. J. Latimer, \$20.00; Syracuse Centenary M. E. Church Aux'y, thro' Mrs. E. S. Thurston, \$60.66; Cazenovia Aux'y, thro' Mrs. Rev. J. H. Hall, \$18.00; New York Mills Aux'y, thro' Mrs. E. C. Bruce, \$10.00; Trenton camp-meeting, thro' Mrs. E. C. Bruce, \$9.00; Gloversville Aux'y, thro' Mrs. C. J. Mills and Mrs. J. D. Clarke, \$10.00; Mite box, \$2.00; Windham Aux'y, thro' Georgie Lewis, \$12.20; Marcellus Aux'y, thro' Mrs. J. North, \$3.50; Moravia Aux'y, thro' Mrs. N. M. Atwood, \$8.66; Cortland Aux'y, thro' Mrs. A. T. Tanner, \$11.00; Oswego Aux'y, thro' Treasurer, \$8.50; Clyde Aux'y, thro' Miss W. N. Field (for support of Orphan Izora Chandler), \$35.00; Washington Heights, Mrs. E. N. Brown, towards sending a Missionary to Mexico, \$50.00; Duane St. Aux'y, thro' Mrs. B. F. Clark, \$3.90; Jane St., thro' Mrs. Van Buskerck, \$10.00; Mrs. T. C. Curry, Port Chester, \$10.00; 18th St. Church Aux'y, thro' Mrs. Atwood, \$15.00; Mite Boxes, \$6.76; Washington Square Aux'y, thro' Mrs. J. D. Slayback, \$30.61; Syracuse 1st M. E. Church Aux'y, thro' Mrs. C. Sawyer, \$34.30; Ludlowville Aux'y, thro' Mrs. H. D. Cutter, \$5.00; Trenton Aux'y, thro' Mrs. Philip Egert, \$15.00; Newburg Aux'y, thro' Mrs. J. N. Stoutenburgh, \$50.00; Geneva Aux'y, thro' Miss H. Hayes, \$10.00; Amsterdam

Walnut Hills, Cin., O.

Aux'y, thro' Mrs. George Herrick, \$13.00; Auburn Aux'y, thro' Mrs. H. L. Hosmer, \$9.70; Syracuse, University Ave. M. E. Church, thro' Mrs. Clara Andrews, \$15.07; Cazenovia Aux'y, thro' Mrs. Dr. Bass, Mite boxes, \$7.75; Troy Aux'y, thro' Mrs. Joseph Hillman, \$31.00; Sandy Hill, by Rev. J. N. Edgerton, \$3.00; Cohoes, by Mrs. H. L. Grant, \$1.00; Sale of photographs, \$1.00; Watertown, Arsenal St. M. E. Church Aux'y, thro' Miss Almira W. May, \$44.50 (\$20.00 of which is to constitute Miss Polly Felt a Life Member); Mechanicville Aux'y, thro' Miss G. C. Morehouse, \$15.21; Phelps Aux'y, thro' Mrs. M. J. Seager, \$8.00; From several charges in the Western N. Y. Conference, thro' Rev. P. K. Stover, \$20.00; Herkimer Aux'y, thro' Mrs. E. C. Bruce, \$9.00; Victory Aux'y, thro' Miss M. Rumsey, \$2.00; Drew Seminary, Carmel, thro' Mrs. M. A. Lathbury, \$67.00 (\$60.00 of which is for the support of two girls in the girls school at Lucknow); Albany Aux'y, thro' Mrs. William Goevey, \$83.70; Newark Aux'y, thro' Mrs. Eva Putnam, \$13.50; Jacksonville Aux'y, \$2.75; Palmyra Aux'y, \$20.00; Oneida Aux'y, \$3.78; Chitenango Aux'y, \$5.60; Savannah Aux'y, \$5.00; Delmar, \$1.00; Groton, \$10.00; Gaines, \$4.82; Reddington and Starkey, \$3.00; Bellona, \$1.00; Dresden, \$3.00; Tyrone, \$12.00; Mr. Bell, \$5.00; Forksville, \$2.75; Jackson, \$3.00; Albion Aux'y, thro' Mrs. Lena G. Bruner, \$29.00; Hillside Aux'y, thro' Mrs. Barenreger, \$18.00; Carthage Aux'y, thro' Mrs. S. R. Francis, \$7.00; Potsdam Aux'y, thro' Mrs. E. W. Teete, \$5.00; Tarrytown Aux'y, thro' Miss Martindale, Mite Boxes, \$5.00; New York, Bedford St. Ch. Aux'y, \$22.39; 86th St. Ch. Aux'y, thro' Mrs. Owens, \$12.00; St. Paul's Ch. Aux'y, thro' Mrs. H. B. Lane, \$35.54; Brooklyn Aux'y, \$200.00. Total, \$580.83

New Jersey. — Elizabeth Aux'y, thro' Mrs. Wm. G. Cutting, to make herself a Life Member, \$20.00; Morris County Aux'y, thro' Dr. Kidder, \$42.00; Jersey City Heights Aux'y, thro' Mrs. J. A. Goodenough, half-yearly payment for Bible Reader, Rebecca Sterling Porter, \$30.00; Newark, Eighth Ave. Aux'y, thro' Mrs. A. L. Brice, \$12.00; Newark, thro' Mrs. Dr. Crane, \$110.00, of which from Mount Tabor Camp Meeting, \$100.00, Mrs. Rev. R. Winans, \$1.00, Miss Helen L. Winans (Westfield), \$1.00; Mount Vernon Aux'y, \$8.00. New York, for sale of "Minutes of Annual Executive Meeting," \$2.75; Mount Holly Aux'y, thro' Mrs. A. L. Buckley, \$30.00; Newark, Halsey St. Ch. Aux'y, mite boxes, \$7.95; Jersey City Aux'y, half-yearly payment for orphans, Grace De Vinne and Margaretta Bartine, \$25.00. Total, 777.77

Grand Total, \$1,726.90

245 Broadway.

MRS. ORANGE JUDD, Treas.

NORTHWESTERN BRANCH.

Illinois. — Crete, \$6.10; Ringwood, \$10.06; Carlville, for part payment on Life Membership of Miss Jennie Deavers, Atlanta, \$10.00; Normal, \$11.00, of this amount \$2.00 from Normal Dist. Camp Meeting; Peoria, Hale Chapel, \$10.00; Lebanon, through Mary B. Allyn from "Southern Ill. Conf." towards "Miss Mitchell's outfit," \$111.83; Lisbon, 9.75; Winnebago, \$20.82; Peoria, 1st M. E. Ch., \$6.30; Piercesville, \$7.00; From sale of Mite Boxes, \$31.50; South Kankakee, \$7.35; Lebanon, Mrs. C. R. Moore, \$2.00; Alton, Mrs. L. Scarrott, \$5.00; Godfrey, Mrs. E. J. Sawyer, \$2.35; Galva, \$1.00; Cambridge, \$2.00; Chicago, Western Ave., \$7.10; Cherry Valley, \$9.25; Elwood, \$7.30; Mendota, \$11.00; Mt. Morris, \$1.00; Freeport, 1st Ch., \$15.70; Woodhull, \$5.20; Blue Island, \$2.00; Woodstock, \$1.00; Palatine, \$5.65; Prairie Centre, \$1.00; Platteville, \$14.00; Malden, 4.50; Yellowhead, \$6.00; Leaf River, \$1.00; Burlington, \$3.50; Turner, \$2.00; Elgin, young ladies, \$8.25; Rockford, Court St., \$131.69; Illinois Conf., \$60.00, thro' Mrs. J. F. Willing; West Peotone, \$4.00; Beardstown and Waverly, thro' Belle Leonard, \$1.00. Total, \$556.20

Michigan. — Adrian, \$15.00; Ionia, \$37.15; Bloomer, \$2.50; Perry Centre, \$6.75; Kalamo, \$6.00; Greenbush, \$5.00; Kalamazoo, \$8.35; Benton Harbor, \$8.55; Nottawa, \$3.75; Belleville, \$5.70; Ocoila Centre, \$7.00; Vergennes, \$10.00. Total, 115.75

Indiana. — Shawnee Mound, \$13.95; Brookston, \$7.00; From Auxiliaries in the Indiana Conference, thro' J. E. Brant, Rockport, \$101.45; Jeffersonville, German M. E. Ch., \$10.25; Delphi Station, \$7.00; Indianapolis, Robert's Park Aux'y, \$94.15; Brazil, \$7.94, of this amount 84 cts. from Sister Noel; La Porte Circuit, Summit M. E. Ch., \$2.35; Geneseo, \$6.00. Total, 240.09

Wisconsin. — Edgerton, from Mrs. J. Howard Brooks, \$1.00; Chicago German Conference, held at Milwaukee, a friend, \$1.00; Watertown Circuit, \$2.00; West Granville, \$8.00; Waupaca, \$11.00; Grand Rapids, \$6.50; Brookfield, from the children towards support of "Wauwatosa Bible Reader," Amherst, \$1.28; Fond du Lac, \$50.00; Milwaukee, Summerfield charge, \$15.00; West Granville, from Rev. B. Barrett, towards support of child in India, Dartford Children's Aux'y, \$15.00; Church Aux'y, \$11.00; Beaver Dam, \$7.00; Marshall, from Mrs. Rev. D. Brown, \$1.00, from Mrs. Van Loan, \$1.00, from Mrs. Miller, 10 cts.; Columbus, from Persis Smith, \$1.00, Chilton charge \$1.00; Racine, Norwegian Ch., \$1.00. Total, \$133.88

Sum Total, \$1,045.92

Evanston, Ill.

MRS. R. F. QUEAL, Treas.

CENTRAL BRANCH.

Pennsylvania. — Reading, \$6.26; Tyrone, \$8.00; Pittsburgh, Butler St. Aux'y, \$12.00; Salona, \$13.00; Philadelphia, St. Paul's, \$6.00; Broad St., \$11.26; Ebenezer, \$11.00; Germantown, for photographs of "Mary Cope," \$2.50; Kensington, \$23.25; Trinity, \$1.00; West Phila., Christ Ch., \$2.00; Susquehanna Depot, \$23.25; Columbia, \$11.00; Lewistown, \$18.50. Total, \$149.02

MRS. A. W. RAND, Treas.

1905 Spring Garden St.

Correction. — \$10.00 credited to Scranton, Pa., in the August number should have been credited to Providence, Pa.

CINCINNATI BRANCH.

Ohio. — Kirkersville, \$9.25; McConnellsville, \$8.00; Cuyahoga Falls, \$27.00; Westerville, \$8.00; Milford Centre, \$5.25; Newark, \$25.00; Hendrysburg, \$7.00; Mt. Vernon, \$10.25; Columbus, Clintonville, \$40.45; Goshen, \$5.00; Mt. Sterling, \$8.25; Huntersville, \$6.25; Patriot, \$3.50; Berea, \$41.00; Rootstown, \$9.00; Clarksfield, \$9.50; Jacksontown, \$9.75; Dry-run, \$7.00; Mansfield (\$10.00 towards support of Orphan, Hannah Moore Allison), \$53.05; Centerville, \$6.00; Williamsburg, \$8.30; Carrollton, \$15.00; Dayton, Grace Church, \$8.00; South Charleston, \$12.00. Total, \$341.80

Kentucky. — Covington, Union Church, \$47.50; Lexington, \$47.41; Catlettsburg, \$11.80. Total, 106.71

West Virginia. — Parkersville, \$5.50; Brandonville, \$7.25. Total, 12.75

Sum Total, \$461.26

In last month's report Ripley was credited with \$5.50; it should have been Felicity. Also Sidney with \$20.00; it should have been De Graff.

Treasurers of Auxiliaries sending drafts, post-office orders, etc., will please make them payable to Fannie Clark Davis.

MRS. W. B. DAVIS, Treas.

Care Mrs. Bishop Clark, Cincinnati, O.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. V.

BOSTON, JANUARY, 1874.

No. 7.

REJOICING IN HOPE.

BY MRS. ANNIE HOWE THOMSON.

LOOKING up beyond the years,
Lord, with joyful hope we see
All our prayers, our toils, our tears,
Purple fruit on life's fair tree.

And the seed which here we've sown,
Though in parched and barren lands,
Golden sheaves before thy throne,
Gathered by the angel bands.

Passing through death's solemn night,
Hast'ning forward to the crown,
Lord, we'll hear, with calm delight,
"By my side, beloved, sit down."

"Worthy ye to reign with me,
Since my name on earth ye bore;
Of my joys partakers be,
Here, forever, evermore."

Struggling here 'mid cares and strife,
If we keep this end in view;
If at last such joy and life,
Lord, we well might dare and do.

To extend thy cause abroad,
And increase thy followers here;
Then, uprising from the sod,
Then, our glory shall appear.

Delaware, Ohio.

VIEWS OF CHINA AND THE CHINESE.

BY MRS. E. E. BALDWIN.

ACCORDING to celestial ideas, China, or "The Middle Kingdom," as they are pleased to term it, monopolizes nearly the entire surface of the earth. The diminutive countries, Europe, Asia, Africa, and America, are crowded into very close

quarters, allowed by the grace of the "Son of Heaven" to have an existence in the waste desolate remnants of the earth. More than this: within this world-empire are laid up all the stores of wisdom included in literature, art, and science. No celestial need go beyond his own favored land to learn anything! 'Tis in vain for the "outside barbarian" to try to astonish him with steam-boats, telegraphs, etc. etc., for he can always say, as did one of their mandarins, with the utmost nonchalance, looking upon a steamer for the first time in his life, "Middle Kingdom have got plenty all same inside!"

We are only amused at the Chinaman's conceit, and in general are quite willing for his cued majesty "the Son of Heaven" to sit in his dignity on his dragon throne, and imagine himself the sovereign of the world. But let me ask my reader to lay aside for a time this amused indifference, and with me take a prolonged, earnest look at this self-asserting empire and its people. 'Twill pay us to look and learn the truth, simply as a matter of information, as the intelligent mind never rejects any valuable truth or fact.

While we cannot concede to China the territory of the world, we must admit that she owns more of it than any other nation. We are justly proud of the extent of our Great Republic, and are wont to boast that Uncle Sam is not only rich enough to give each of his own children a farm, but as much also to the children of his cousin across the sea. But the celestial farm is some millions of miles bigger than Uncle Sam's.

There has been, and is still, some dispute as to the real population of China; but whether 400,000,000 or less, there is and can be no dispute that she does exceed every other nation: so in territory and population she leads the world, but alas, that her right to precedence ends here! With such a territory and such a people, what a

power might she not be? The climate of China is as varied as the extent of her territory would suggest. Peking, in the extreme north, is in the latitude of Philadelphia, but has rather greater extremes of heat and cold in consequence of the vast plains lying beyond, over which the biting winds of winter sweep with such force, and from which the summer's heat receives an added power. Canton, in the extreme south, has about the latitude of Havana. Between these two extremes are to be found every variety of climate and scenery. I have often been amused, and sometimes a *little* annoyed, at people's conception of China. So far as I can make out, almost every one thinks of it as one *great, dreary* plain, unrelieved by hill or mountain, river or stream!—the people as the most degraded of all heathen nations, wretched and ignorant, the lowest of the low, and the least attractive and most unpromising for missionary labor!

I think I have not drawn the popular conception too strongly. But, my dear reader, you and I are going to lay aside personal conceptions of China, and look straight at it through our own eyes, uncolored by prejudice. And what do we see? Vast plains, undulating hills, lofty mountains, mighty rivers flowing through scenery unsurpassed, a fertile soil, repaying with *triple* crops yearly the labor of man, luscious fruits, flowers of every variety, making the most grateful and wonderful return of luxuriant beauty for the *smallest* attentions! I have often tried to imagine what this country would be, could Art and Science, the handmaids of Christianity, do for this land what they have done for our own beloved country. The people, so far from being the most degraded of heathen nations, are by far the most enlightened. No one can read the writings of their sages, Confucius and Lao-tze, without recognizing their power intellectually, yea, and morally; for never did heathen utter as pure moral truths or as Christ-like precepts as did Confucius. The Chinese are a sturdy, strong, intellectual people, conservative, determined of opinion, having almost an idolatrous veneration for intellectual culture, and carrying this so far that even a waste piece of printed paper must be treated with respect, and not cast into the street to be trampled under foot of

men. Their firmness of character makes them a people of power. Patient, industrious, beyond any I have ever known, unexcitable, dignified, and determined, whether for good or for evil, what a people for Christ! The Japanese are most aptly called the French of the East; but no such terse expression is applicable to the Chinese. Without the nervous excitability of the American, they have all of his quickness of mental perception and determination of purpose, together with the sturdiness of character and conservatism of the Englishman. Thus we have taken our first general look at the country and people of China, a land great and beautiful, a people mighty in number, strong of character, and capable of the highest mental and moral culture; but alas! knowing not Christ, but worshipping gods many, and therefore superstitious, degraded, and wretched.

Our next look must be closer still, for this general view of a mighty empire and its vast millions, is not sufficient. The every-day life, thoughts, customs, and religion of the people must be brought before us. In the mean while, let us never forget that this is God's land usurped by Satan, and that we, as God's soldiers, well equipped, are to win it back to its lawful sovereign!

ABOUT SUNDAY SCHOOLS.

BY MISS BLACKMER.

THE day after arriving in Lucknow we were so fortunate as to be present at the wonderful Christmas festival which Miss Thoburn describes in the June "Friend." I cannot tell how delighted we were, nor how we thanked God for the promise for India's future there before us, in the thousand of India's youth gathered in the midst of heathendom for a Sunday-school festival, where Christians, Hindoos, and Mahommedans sang the same songs of praise to the true God, even our God.

Naturally, we asked questions, and learned something about the schools, their beginnings often small, trials often great, the many hindrances, and yet more encouragements, in this work to which God had given such marked success. Of course, I visited as many schools as possible. The one in the church is similar in

character to American schools, — Bible and infant classes, books to distribute, singing with an organ, etc.

But a school among the heathen in the city is a very different thing.

I'll not soon forget the first I visited, where was a score or more of eager, bright-eyed girls, clothed in rags and dirt, crowded together on a piece of matting in a small dark room, in which there was no furniture, save two or three low bamboo seats. I remember how some recited the Commandments and catechism, and how delighted they were to sing our pretty hymns! I saw some of the discouragements, when a woman came and ordered two of the brightest girls away, for the reason that they were betrothed, and their friends were afraid the marriage would be broken off if the girls were taught to read. I heard of little girls who watched chances to run away from their mothers when the hour for school came; and of others, who would come, though they knew they would be beaten. Two little girls were accustomed to stand at the door of one school, but for a long time they dared not enter. One day one said, "Come, let us go in; mother cannot more than beat us." Not long after she came in, clapping her hands, her eyes shining with gladness, she exclaimed, "*Now I can come, my mother is dead!*"

I learned that only a very small sum of money was needed to pay all necessary expenses of these schools. Indeed, I could not see that much had ever been used. But there are tickets in the native language; and if any one learns to read, — they like hymn-books, — a small sum is sometimes paid a woman to bring the girls, for they cannot always come alone. I was told that these expenses were paid sometimes by donations from friends interested in the schools, and that sometimes schools in America made up small sums.

I wrote a long letter to a school where I had spent several happy years. I knew that a large sum came each year to the mission cause from that school, so I told them my story, and asked them to decide whether they were doing all they could. Before very long, I received a reply in the shape of a promise for about twelve dollars; which money I received a few days ago.

About four months since I learned there was a place where I might begin a school, and call it

the L—— school, after the one that wished to support it. It is customary to start a day school where we can, promising to teach reading, etc. After a while, when the scholars like the school, and lose their fear of the missionary, they are invited to come the seventh day and learn singing and some other good things. Great care is used not to seem to teach religion, for many would not come at first, if they thought we wanted to make Christians of them. You would not think this strange if you could hear some of the frightful stories that are told of what will happen to those who become Christians. One day I visited a day school with a missionary lady, and a great girl of a dozen years was so frightened the tears rolled down her face, and she trembled all over.

One of our native Christian women had been teaching a small school for some time, and they were invited to come for an hour of the day, which is always a holiday for them, because it is our Sabbath; they know nothing about the Lord's day, though.

A few minutes before six o'clock Sabbath morning, I was on my way to begin my first work among the heathen in the city. I cannot stop to tell you about the narrow, crooked streets full of people going to and fro on business or pleasure, of the open shops where men were making, mending, and selling various wares. We came to a short, narrow street, the entrance shaded by a large tree, and the house a few yards from it. The usual doorway was blocked by men with carts and oxen; going in at another, we found ourselves in what might be called a stable; for two large buffaloes were tied there, and we passed very near them to reach the open court, beyond which was a goat. Crossing a corner of the court we were in the school-room, which had a wall on three sides, the fourth being open to the court. It was furnished with a straw matting and two or three chairs. Some wooden slates nicely written over with the strange Hindoo characters, were in one corner.

That day eleven bright-looking Hindoo girls came. The number has since increased to fifteen. I spent the hour in teaching them to repeat and sing "*Happy Land*" in Hindostanee, and they seemed very much pleased. Since, I have gone to them nearly every Sabbath, and they have learned several hymns, some of the catechism, one

Commandment, and I think they must know the Lord's Prayer soon, for I read it slowly and they listen very quietly. I got Scripture tickets in the Hindoo character, and some have learned one every Sabbath. A bright girl of about ten years did not remember hers one day; I inquired the reason, and she said her bridegroom came. Another was absent, she had gone to be married. I have the "Child's Lesson Paper" with the Berean lessons. I tell them the stories and show the pictures, and they like these as well as they do the singing.

A short time since there was a holiday time for eight days; the last one was on Sabbath. My school-girls said unless I came very early, they could not be present, as they must attend to bathing and feasting that day. So I went early, and about half the school came. I am afraid it did not amount to much good, for their minds were entirely upon their fine clothes and jewelry. They always have plenty of the last, but I was astonished to see how much these little girls could put on. A large ring in the nose two inches in diameter; ears covered, fingers also, and a huge one upon the thumb, the arms covered to the elbows. I counted twenty-nine on one arm; silver chains on the ankles; the chudars, or outer garment, of most were bound in silver, their hands and finger-nails stained a bright red; altogether, they had a gay appearance for a Sunday school.

REPORT OF WORK OF W. F. M. SOCIETY IN PEKIN.

BY MISSES BROWNE AND PORTER.

Presented at the Annual Meeting of the North China M. E. Mission, Sept. 2, 1873.

THE building now occupied by the boarding-school under our charge was completed a year ago, and school opened with two pupils. During the year fifteen girls have been received, six of whom still remain. They are for the most part bright and intelligent, and have made a reasonable degree of progress in their studies, and their knowledge and appreciation of Christian truth.

During the week following the opening of school, a meeting for women was begun, which has been held on the premises every Tuesday afternoon since. The attendance has been good,

and a few have come regularly and remained after each meeting for a reading lesson, though it is more for the sake of the music, and the occasional pictures which they receive, than a desire to learn, that keeps them. They are best pleased to learn hymns, and are delighted to sing with the accompaniment of the melodeon.

By the promise of a sing afterwards, they are induced to learn quite a number of characters each week. In the southern city (Pekin), a meeting of the same nature, held on Friday afternoons of each week, has been in progress for five months. Curiosity draws to these meetings many who here for the first time listen to the truth.

From the school and the meetings there are no converts. The matron, an intelligent old lady, has taken great interest in learning to read. She and one of the school-girls have manifested a willingness to learn the truth, and to become Christians. Some of the women of the southern city have expressed a wish to keep the Sabbath, and requested that a meeting be held for them on that day.

These are the visible results of one year's labor. It has been a year of beginnings, which has prepared the way for another full of promise, into which we look with great faith. The prospect for an increased number in the school is good. The interest of the meetings remains unabated; and Miss Combs, M. D., our first medical missionary to China, has arrived, and takes charge of a department heretofore unoccupied.

Much work awaits her, and her profession will prove a powerful "open sesame" to the hearts of many who are not within reach of other Christian influences.

A CHINESE TRADITION.

BY MISS S. H. WOOLSTON.

ONCE upon a time a widow and her son lived together and had two servants. They were vegetable eaters. The boy's paternal ancestors had eaten no meat for several generations. The widow's brother visited her, and not liking the fare, said, "Why do you only eat vegetables? I will go buy meat for us." He said this not intending to buy meat himself, as he was very poor, but that she might provide it for them to eat

together; she replied she could not have it, for her son would be greatly displeased. The brother proposed that the son and man-servant should be sent off some distance from home on business; she assented, then they bought dog-meat, chicken, pork, beef, etc., and the bones were buried under the house, that it might not be found out. After a while the son and his servant came home. The servant swept up the house, and found dog-hair and chicken-feathers under the idol's shrine. The spirits had placed them there so the son might find out about it. The servant forthwith told his master, who accused his mother of eating meat. She denied it bitterly, saying if she had eaten it might she die and be punished. She was taken sick and died. The son was distressed, and went far west where there were many idols to consult them and find out where his mother had gone: he learned she had gone to the lowest *te ngwoh* (hell), for she was very sinful. He went in pursuit of her, found her with a cangue around her neck, loaded with chains, and nothing to eat. He went and prepared rice, but as he was carrying it to her, the devils snatched it away; this made him very sorrowful. Then he went and cooked some rice, red sugar, glutinous rice, peanuts, beans, red dates, sesamum seeds, etc., all up together, making a palatable dish; the beans looked like flies, the sesamum seeds like fleas, and other insects. The evil spirits saw the food was very dark and dirty looking, and thought it unfit to eat, so let him take it unmolested to his mother. By constant prayers and ceremonies he succeeded in getting her out of *te ngwoh*, but she could never be allowed to go up to heaven on account of her great sinfulness in eating meat.

The widow's brother who caused so much trouble, had his house burned down, he was burned to death, and metamorphosed into a donkey for his nephew to ride.

This is "why" the 29th day of the first month is celebrated in Foochow and the neighborhood thereof as a feast day, and a good and sufficient reason why this dark but-savory dish should then be prepared and eaten in commemoration of filial piety.

Foochow, China.

He who gives quickly, gives twice.—Latin proverb.

ZENANA WOMEN.

WHAT is the zenana? What are zenana women? These questions come to me in the letters I receive from my friends in America.

Zenana is a Persian word, meaning the apartments of the women. It was doubtless brought into Bengal by the Mohammedans when they conquered Hindostan; and the custom of secluding women came into the country at the same time and from the same source. It was not originally a Hindoo custom, as is fully proved by authentic Hindoo history. The people of Hindostan, however, with the same perverseness which they now exhibit in their readiness to imitate whatever is unworthy of imitation in their English rulers, seem to have quickly and thoroughly adopted this cruel, unwise, and injurious custom of their Mohammedan conquerors. For many centuries, the women of high-caste families have been doomed to spend their life in apartments built expressly for them, separated from the rest of the house. These apartments open into a court-yard, which is surrounded on all sides either by the various outhouses required by the Hindoo family economy, or by a high brick wall or bamboo fence. Into this yard a close carriage can drive—and the women can step from their doors into the carriage when they wish to visit their friends.

Women who are thus kept in seclusion are also called *purdah-women*. *Purdah* simply means *curtain*. In a climate like India, ventilated rooms are a necessity of existence. Doors are therefore but little used, and in their stead, curtains are suspended in the doorways, with a space of eight or ten inches above for the circulation of air. Hindoo ladies of high caste spend their whole life behind these *purdahs*; there is therefore a painful fitness in calling them "*purdah women*."

The question will naturally arise, How do these women pass their time?

They themselves confess that they spend a great deal of time in utter idleness. The wealthiest families have servants to do all the household work. But in many of moderate means it is necessary for the women of the family to cook the food with their own hands, on account of *caste*, which will not allow food to be eaten which is cooked by a lower caste.

It is not easy to find a person of a high caste willing to act in the capacity of a servant. The mother and daughters therefore perform the necessary washing of cooking utensils, and preparing the food for the family; water, wood, and all other articles being brought to their apartments. Their food being only fish, vegetables, and rice, great quantities of spices are used in its preparation, which must be all ground or pounded before using. It is therefore no small labor to cook for a large family; but it is only done twice a day, and when it is done, the women have no more work to do. They then bathe themselves and their children, anoint their bodies with oil and perfume, dress their long, heavy black hair, frequently weaving into the *khopa*, or knot, at the back, bright yellow flower petals, and spend the rest of the day in idleness, until it is time to cook the evening meal. In families where a carriage is kept, they go to visit their friends; and we are told by a Brahmin gentleman, that when they thus visit, their conversation is confined to four subjects, namely, cooking, ornaments, husbands, and neighbors. Since gentlemen are never admitted to their interviews, I feel disposed to ask this Brahmin by what means he came to know the subjects of conversation on such occasions; but when we remember that these women have been all their life shut up in their own rooms, are not able to read, and have therefore no knowledge of anything outside of themselves, we can readily infer that his statement is correct, and that their conversation must necessarily be confined to what they know of themselves, their husbands, and their neighbors with whom they visit. — *The Helping Hand*.

SERVICE IN A NATIVE CHAPEL IN AFRICA.

I HAVE just returned from a service in the chapel, and think you will be interested in a description of the building, and of the people who worship there every Sunday.

The chapel was built by the Rev. Mr. Stone, who lived here twenty years. It is about sixty feet from the station-house, in a straight line. And now, as we are at the door, we will enter. If you have a long dress, I advise you to hold it up; for the floor is the earth, cemented with a preparation made from cow's dung.

The roof is thatched; but there is no ceiling. Next to the thatches are the heavy beams, not smooth and painted, but rough, just as they were taken from the woods. The walls are cemented. Six windows, three on a side, give us light. Around the sides, and scattered here and there, are benches made of rough planks, with sticks in each end for legs.

But our attention is called to those who occupy these benches every Sabbath. On one side are the men, on the other the women. Here and there among them are unclothed people from the native kraals. But scan the station-men, or believers. They, of course, are clothed; and in many of their faces you see energy, intelligence, manliness.

On the other side, the women would attract your eye in their neat calico dresses. They are of all ages, from the infirm old lady to the bright little girl by her side. If we turn to the heathen women, the sight is not so pleasant. Some of them are entirely destitute of clothing: others wear a small blanket fastened around the lower part of the body. Their faces are painted with red clay, from the ear to the chin, on both sides. Some paint, also, around the eyes and nose. Reeds or sticks a foot long, and as large round as your finger, are in their ears. Brass bands are worn on ankles and wrists; and bands of grass encircle the upper part of the arms. They grease their bodies from head to foot, and fix up their woolly hair in all kinds of shapes. The women bring their babies with them. They are always tied to the back of the mother with a piece of cow-skin, their little feet sticking out at each side.

But they have taken their places by this time; and we will see who is to speak to them from the word of God. It is a native by the name of David. He gives out a hymn; and they all stand and sing heartily, native words to the tune of "Zion." They are fond of music; and many of them, with training, make good singers. David then gives, not what would be called a sermon, but a good Methodist talk. The congregation numbers sixty or seventy, and is very orderly. After another hymn, they go out.

The native pastor here is an energetic man of about forty-five years of age. He has a great deal of ability, and has more influence with the

people than a missionary could, because he understands them better. — *Life and Light*.

JAPAN LILIES AT HOME.

ALL the little cottages, scattered amidst thickets of azaleas and camelias, had the upper part of their thatched roofs covered with a slight layer of earth, from which rose, like a thick crown, blue lilies in full bloom. It had a lovely effect, but I was very much astonished at hearing the history of these gardens, hanging like wreaths of azure over such slight kiosks. It seems that it is from these lilies that the Japanese extract the pink oil, with which the women perfume their long, ebony-black hair. There exists on this subject an ancient religious edict of the Mikado, of which the originality struck me. "The goddess of the sun gave us the earth that we may labor in and till it, so as to encourage the growth of plants destined for the nourishment of women, who are the ornaments of homes, and the warriors who fight in the name of honor; you will therefore plant only useful flowers! As for the lilies, which are the emblems of woman's luxury, the goddess forbids you to cultivate them on the sacred soil, but sow them on the tops of your houses, in a place impossible for other uses; and there, even as they beautify the hair of your women, they will be the living crown of your fraternal roof." Is there not a symbol full of delicacy in this ancient custom? — From "*Japan, Jeddo, and San Francisco*," by the Marquis de Beauvoir.

— TRAVELLERS among the Santhals represent these people as being "merry as birds and very hospitable." They have their household deities and family worship. Not content with this, each household worships the ghosts of its ancestors. The most curious feature in their religion is spoken of as being their common belief in Marang Buru, or the Big Stone, generally supposed to be the same as the Mahadeo of the Hindoos. Marang Buru is a sanguinary divinity to whom human sacrifices were offered a few years ago, and is now propitiated with the blood of goats and with red flowers.

THE children gather wood . . . to make cakes to the queen of heaven. — *Jer. vii, 18*.

THE following interesting incidents come by Mrs. Parker's kindness from Rev. Mr. Jackson, Bijnour, India:—

My colporteur gave me the following very interesting incident, which perhaps you would like to send to the "Friend."

While selling Scriptures at the Hurdwar fair a few months ago, two very respectable Punjabee women came to him and asked him for Testaments in their own language. He told them that he had none. They then told him that they had been anxious for some time to procure them. They had asked their husbands to get them, but instead of doing so they became very angry and threatened to beat them. They said that they had learned to read in a girls' school in their village, and now, as they had an opportunity, they wanted to get each a Testament. The colporteur promised to get them. Next day the women came, paid for the books, and appeared delighted at their success. They said that they would have to secrete them, as their husbands would be very angry if they knew that they had such books.

Thus the seed is being sown. May the Spirit be their instructor.

Another interesting circumstance was related to me the other day. I was inquiring about one of my school-teachers, a young Brahmin, who is convinced of Christianity, but who is afraid to make a profession lest his wife should leave him. A few days ago some of the brethren and their wives were singing on the veranda of their house, when the teacher's wife came and looked cautiously over a wall, and stood for some time listening. The next day her husband asked for the hymn, and that evening the young teacher and his wife were overheard trying to sing the hymn to the tune they had heard. The wife has learned of her husband to read Urdu in the Roman character. He has tried repeatedly to have her eat with him and to wear shoes. She replies that none of her ancestors ever did so, that her mother never ate with her father, nor did she ever put on shoes. It would be a crime to do either, and she persists in refusing. The fact that this young man has gone so far as to try to break up the customs of his people shows that he is anxious to lead her in the right way. May he be aided in this, and so directed that ere long they may walk together the road of life.

HEATHEN WOMAN'S FRIEND.

BOSTON, JANUARY, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE DUTY OF THE WOMEN OF THE METHODIST EPISCOPAL CHURCH.

IN union there is strength. We are seven hundred thousand. This mighty host, redeemed by the precious blood of Christ, should do something for the greater host of heathen women for whom Christ died, but who have not heard of his name. The army has been organized. Banners are floating in the air. Hard battles have been fought, and won. But there is much land to be possessed. We need an army of occupation, as well as an aggressive force. So we call for recruits. We want all the women of the church to engage in this holy war. We enter upon it with courage and confidence. "More are they that are with us, than they that are against us."

Let us see what has already been done. The fourth annual report of the Woman's Foreign Missionary Society fills our hearts with joy and thankfulness. Seven Branches of the Society extend throughout the United States, fifteen hundred auxiliaries at work, a membership of more than fifty thousand, and an income of nearly fifty-five thousand dollars. Twelve missionaries, six in India, and six in China, eighty-three schools, ninety-three Bible women and teachers, one hundred and forty-six orphans in the orphanage, and a medical class of thirteen Hindoo girls, who have received their certificates of practice in all ordinary diseases, and are prepared to labor at our different mission stations.

Since this report, another lady physician has been sent to India, by the New York Branch.

A broad foundation has been laid. Let us build upon it, after the grand designs of the Master-Builder. Would it not be possible for every one of our fifty thousand members to add the name of another member to the Society? Our income, then, would be \$100,000. Our rate of progress has been encouraging — \$7,000 the first year, \$22,000 the second, \$48,000 the third, \$54,834 the fourth, and for the next year \$57,330 have been appropriated.

Let us ever bear in mind the rule of the mountain, "Ever forwards, never halting"; then the topmost height will be climbed, and the fair land of promise will greet our delighted vision. "God shall bless us, and all the ends of the earth shall fear him." We shall see a Christian womanhood in India. The zenana will be brightened by the pure light that chases away the clouds of ignorance and idolatry. Sacrifice and self-denial will seem light, when rewarded by a consummation so glorious. Happy will we be, if in the heavenly home some of those dark hands should clasp ours in grateful recognition of the instrumentality that brought them thither.

This work, so auspiciously begun, and visited at the outset with manifest tokens of the divine approval, we commend to the women of the Methodist Episcopal Church. Rich and poor may here meet together: the latter, by patient saving or diligent activity, to procure the two cents a week requisite for membership, the former to give of their abundance a goodly offering to this sacred cause.

Let the monthly or quarterly meetings of the availing societies be made occasions of interest. Let each member bring some contribution, some ripe sheaf from the rich harvest-field of missions. Let some noble life, poured out that the wilderness might blossom as the rose, tell its story and unfold its lessons. Lift up some trophy from heathendom. Sketch the progress of some nation from idolatry to Christianity and civilization. Materials enough there are to give impulse to thought and action. Become familiar with the work in India and China by a careful perusal of the reports of your missionaries. You will learn to know the orphan girls, to follow the

Bible women to the zenanas, and to see the children seated with their wooden slates on the matted floors of the schools. Much of the work of the last four years has been the making known the wants of the women of India and China, and pressing home upon our consciences the responsibility of meeting those wants to the extent of our ability. Much of this work still remains to be done. There are those who still think that India is too far off, and that the wife of a missionary, who is one among a million, can instruct the women. The wives of the missionaries rejoice in one work, and give to it their best energies. Let them not faint and fail for want of the helpers whom we may send them. Look at their reports, and say if there was ever a work more systematically ordered, and more full of promise for the coming laborers.

Let us diffuse the knowledge of this work in a way that will commend it to the understanding and the hearts of the women of the church. We want them all to have some part in this mission of women to women. No man can enter a zenana, or alleviate the sufferings of the sick and dying women, or instruct the girls so rapidly growing to womanhood. Christian women alone can do these offices of love to heathen women. God has opened the doors in India, and he is opening the hearts of women in America to clearer perceptions of responsibility and duty.

How much talent has this infant society already called out! What able essays have been written and eloquent speeches made by women unused to this exercise of pen or tongue! The East has called to the West, and echoing words have thrilled through the land, uniting the women of the church in new bonds of Christian fellowship and love. And over in India, among the toilers who are bearing the burden and the heat of the day, there is a new sense of being thought of and cared for, and new courage in looking for refreshing showers of divine grace, from the cloud of prayer that goes up before the throne.

This work is twice blessed. It blesses those who give and those who take, and hand in hand these daughters of Zion will move on, their prayers giving place to joyful songs of triumph and deliverance.

The duty of the women of the Methodist Church is to pray for this work.

"More things are wrought by prayer
Than the world dreams of."

Women have more time to pray than men. Generally their lives are spent in the quiet of their homes, and in pursuits that employ only their hands, leaving their thoughts free. What saith the master? "*Whatsoever* ye shall ask in my name, *that* will I do." "*All things* whatsoever ye shall ask in prayer, believing, ye shall receive."

Let us fill up this blank check signed by the hand that was pierced on Calvary, the hand that made the world, with a mighty sum of requests. The check will be all the more readily honored at the Bank of Heaven. Let us present it boldly. With such a name we cannot be sent empty away. The mere thought casts dishonor on the all-powerful name. Let us come with tender loving prayers for those whom we send to teach the heathen in our stead, for the orphan and the stranger, for the native Bible women, recommending the Master they have just learned to love, and for the children in the schools; looking with cheerful confidence for the answer, and believing that as from thousands of Christian homes such prayers ascend that the redemption of the women of India draweth nigh.

J. M. O.

"THINE IS THE KINGDOM."

THERE are times in which the soul's need is most intensely felt, when the Lord's Prayer expresses better than any words of our own that which we wish to say to God. We may, indeed, through habit, often repeat the words as a mere form; but when the Holy Spirit reveals their meaning in the heart, that prayer becomes for us the very life-breathings of the soul. When, in some weary hour along the way of life, we grow unusually athirst for the abiding presence of Christ, what depth of meaning do we discover in his own words, *Thy kingdom come, thy will be done on earth as in heaven*. No added words could ask more than this. Christ's kingdom within us includes the sweet reign of love through all our being. His will done in us as in heaven is the earthly counterpart of that blessed union of purpose with Him, in which sinless spirits rejoice before the throne.

There is one sentence of this prayer, however,

that is especially precious to the co-workers with Jesus in his spiritual kingdom in the earth. It is the closing ascription, the resting-place of the soul after intense pleadings before the mercy-seat.

There are moments in the midst of toil when we feel our labor goes for naught, our strength is weakness, our words powerless over those whom we would win for Jesus. Now, then, do we rest with joyful appreciation in the words, *For thine is the kingdom*. Were it our influence we are seeking to establish, there might be possibility of failure, because of personal imperfections; but it is His sway, whose right it is to rule.

Thine is the power. Here, too, is a tower of strength and refreshment. Not our weak effort alone, not our faithfulness even, not our eloquence, nor personal influence, but the Holy Ghost is the effectual power whereby Christ shall subdue all things to himself. Through our effort and prayer, God does often graciously magnify this power in us. But when we are fully in sympathy with the thought that it is His work, and that the power to accomplish it also is His, how heartily we utter the thankful ascription, *Thine is the glory!* It matters not, then, whether our instrumentality is recognized or not; the power that worketh in us is so glorious that it is enough to know we are permitted to be co-workers with God. We gratefully say, "Not unto us, O Lord, not unto us, but to thy name give glory." How often, when pressed with a sense of inefficiency, yet urged by the inward call to continued service, have we said from the depth of the soul, with a feeling of infinite relief and rest, "For thine is the kingdom, thine the power, and thine the glory. Amen!"

E. J. K.

DEATH TO THE PROTESTANTS.

EXTRACT FROM THE "MONITOR," OF MEXICO,
OCTOBER 9, 1873.

(Placard posted in Toluca.)

TOLUCAN PEOPLE: Either you are Catholics by name, or by deed. If you are such, then, by your faith, rise up and give a fiery death to those intrusive savages and adventurers, who, by making themselves wise and interesting, assure themselves of safety now and in the future,

without the help of works; nor is it known what this circle of . . . hallucinated sons of all the devils, consists.

Let us rise *en masse* to finish this accursed race, for hell is not complete without them. Inflict a deep wound against the lives of them and their families. Let a fiery death exterminate this sect of . . . that try to overthrow the Apostolic Roman Catholic religion, in which we would live and die. Raise proudly the standard of the Faith, and say: --

Long live the religion! Death to the sons of Satan!!

In forwarding the above, Mrs. Butler writes: "The above placard was posted in Toluca last week, and consequently the Christian congregation were in great danger, for the mob did rise, but fear, or some power, restrained them. We can think the hand of God was laid on them.

"A messenger was sent in here to Mexico, to the missionaries. They, after hastily conferring together, appointed a deputation to wait on the President. President Lerdo received them graciously, promised the aid and protection of the government, and at once gave them a letter for the Governor of the State, which we understand contained advice to the Governor, to protect the Protestants, saying, if the State troops were not sufficient for the purpose, the government would allow the Federal troops to be employed.

"So our good Presbyterian friends in Toluca, we trust, are safe, and we thank God on their account."

Under date of November 1st, Mrs. B. sends the following additional intelligence respecting this persecution: --

"The trouble in and near Toluca is not at an end. The poor deluded Romanists are urged by those over them to carry on the work they have set before them. See the following extract from the 'Revista Universal' of Mexico, dated Oct. 29, 1873 (translated by Miss J. Butler).

"'Actions of Good Catholics,' -- 'Assault on the house of a Protestant,' -- 'He and his aged Parents are wounded by the Pseudo-Catholics,' -- 'Laudable Conduct of the Governor of the State of Mexico.'

"A few days ago we published a placard which was circulated in Toluca, directed against the Protestants of that city, and exciting the 'good

Catholics' to rise and kill all the Protestants in those parts.

"It seems that the excitement is extending, for we have, to-day, notices from Toluca, by which we are informed that a Señor Valero, an invalid, was attacked in his own house in Metepec, by a party of 'good Catholics,' who, armed with swords and muskets, entered his dwelling, severely wounding him, and leaving him nearly dead.

"Of course these barbarians did not make their incursion without insulting, and using filthy and opprobrious terms towards the Christians, and towards the mother of Señor Valero, whom they wounded.

"The aged father, sixty-five years old, was also seriously wounded by the '*bandidos religiosos*.' It is greatly feared the son of Señor Valero will not survive.

"The Governor of the State has put forth energetic measures for the apprehension of the villains; and if those upon whom the responsibility of executing justice with him rests, will fulfil their *duty*, these infractors of the law will see that such infamous actions will not escape the punishment or the power of the law."

MAHALA AMES SPOTSWOOD — Bible woman in Moradabad, supported by Baltimore Branch, W. F. M. S.

Mahala is a bright, active little woman, amiable and pleasing in her manner. She received a good education in the school at Bareilly, and came to me well fitted to aid in our work.

At first she taught in the Christian girls' school, but after hearing from Baltimore that the ladies wished to support her as Bible woman, I gave her work in the city, for which, at that time, I was in need of a good person. She is living now about two miles from the Mission House, in a Hindoo quarter of the city. The people living near are mostly high-class Hindoos.

A few women in that vicinity were anxious to read. They came to her house every morning and remained four or five hours. After the lessons for the day are over, Mahala reads the Testament, teaches them the catechism and our Christian hymns. They are very fond of the latter, and they seem truly interested in the reading of God's word, and often ask Mahala to read it to them.

These women are learning with the hope of obtaining work as teachers when they are qualified to teach. Two of them have expressed desires to become Christians, — but their friends oppose them very strongly, and they have many difficulties in the way.

I would like to ask the ladies specially interested in this work to make this a special subject of prayer, that these women may be truly converted, and find grace and strength sufficient to enable them to forsake all for Christ, if need be. Both these women are widows, and kept under strict supervision by their friends.

A few Hindoo girls also come every day to learn to read, so that Mahala's chief work is teaching in her own house; but she often finds opportunities for laboring among the women living near her. Just now her work seems very interesting and promising, but the desire of our hearts to see souls brought to Christ has not been given yet. For this we labor, for this we pray, for this we still wait.

Mahala is a member of our missionary society, and she always gives us an account of her work every month. It has been quite a trial for her living there alone so far from any other Christian family. We have arranged now to send another family to live near them. Mahala's husband is studying medicine, has been an exhorter for some time. We think it will be an advantage to him to learn medicine, as the art of healing seems to be a powerful agent in opening our way to the hearts of the people.

I am thankful there are those at home who are interested in Mahala's work, and who will pray for it. This makes the burden of our responsibility in the matter seem light. You will not wonder I feel this when I tell you I have the care of ten Christian laborers, — teachers and Bible women. All need aid, direction, and care, as they are, as it were, but babes in Christ, — living in a wicked land, where sin abounds, and the light shines feebly. Pray in faith for the work, dear sisters.

L. S. PARKER.

THE question being often asked, Where can a young lady, preparing for missionary service, obtain first-class scholastic advantages, on specially favorable terms, — we have thought it well

to call attention to a few institutions, situated in different parts of the country, which are confidently recommended to candidates by friends of our cause in their locality. This month we introduce the oldest and most central woman's college of the land :

THE CINCINNATI WESLEYAN COLLEGE FOR YOUNG LADIES.—Chartered in 1842, its alumnæ now number four hundred and twelve. Its literary and art courses are of a high order, its building extensive and entirely furnished. Liberal deductions are made to daughters of ministers, and to young women preparing for the missionary work. Rev. Dr. Bugbee, the president, will send catalogues and information upon application to him, at Cincinnati, Ohio.

Mosaic.

THE WHOLE WIDE WORLD FOR JESUS.

The whole wide world for Jesus!

Once more before we part,
Ring out the joyful watchword
From every grateful heart.

The whole wide world for Jesus!

Be this our battle-cry,
The lifted cross our oriflamme,
A sign to conquer by!

The whole wide world for Jesus!

From out the Golden Gate,
Through all Pacific's sunny isles,
To China's princely state;
From India's vales and mountains,
Through Persia's land of bloom,
To storied Palestina
And Afric's desert gloom;

The whole wide world for Jesus,

Through all its fragrant zones!
Ring out again the watchword
In loftiest, gladdest tones.

The whole wide world for Jesus!

We'll wing the song with prayer,
And link the prayer with labor,
Till Christ His crown shall wear.

— *Woman's Work for Woman.*

— GIVING that is prompted and gauged on the occasion rarely amounts to much. Unless persons settle that matter intelligently and prayerfully, in their homes, it will have no settlement that will stay settled. We can scarcely teach our churches the alphabet of missionary intelli-

gence or intelligent-ness until we have taught them to set apart some regular amount or proportion of their income for the cause. And best of all, for widest use, no doubt, is the scriptural weekly laying aside "as God hath prospered." Giving spasmodically and by impulse does little for missions and less for the giver. Contribution by fixed method and on deliberate principle is what we must aim at. — *Miss. Mag.*

— I WANT to impress upon the hearts of parents the desirableness of encouraging every emotion in the bosoms of their children that has reference to missionary operations. There is something in it that is heavenly, that is from God. It is impressive, — it cannot be forgotten. When once planted it cannot die, but will go on increasing. Therefore, my dear friends, you who have children, cultivate the missionary feeling in their bosoms; speak of it even when they are on your knees. I am indebted to words that I heard from my mother when I was a boy standing at her knees, and I have had opportunities of witnessing the gracious and blessed influence of what has been impressed upon children in their childhood." — *Robert Moffat.*

— SOME time ago, a man in a village of Guzerat went with his wife and child and some friends to sacrifice at the shrine of a certain "Peer." They all drank freely, and the man arose at midnight to sacrifice a goat which he had brought for the purpose, but, instead of that, cut off the head of his own child, two months old. He says he was drunk and did not know what he was about. The man was tried before the Sessions Judge, and sentenced to twenty-four hours' imprisonment! He appealed, and the High Court sentenced him to transportation for life. The Bombay government now reduces this to six months. So we learn from the "Statesman." There are a number of things very suggestive here. What a strange conception of religion must they have who make drunkenness a part of their devotion! What a strange conception of justice must they have who think that murder committed under such circumstances is excusable! There was nothing but the man's own word to prove that he did the act by mistake. The child was a female, and it is not very long since infanticide was most prevalent in Guzerat. — *Bombay Guardian.*

—WE are rejoiced to hear of a growing religious interest in different stations throughout North India. For several years past we have carefully noted every indication of renewed spiritual life in India, and although painfully well aware that infidelity and immorality are advancing with constantly increasing effrontery, we are no less firmly convinced that God's cause is daily gaining strength. Not a week passes that we do not hear of one or more souls being led to Christ. Discouragements still abound, but any one who compares the present time with ten years ago, must be convinced that living witnesses for Christ are steadily increasing in India.

— *Lucknow Witness.*

—THE women in Burmah have been, from time immemorial, in full possession of all the rights that the "strong-minded women's rights associations" are compassing heaven and earth to obtain. The wife is the treasurer and keeps the cash. When money is wanted the husband goes to the wife, and not the wife to the husband. The women do most of the trading, superintend farms, advise in law cases, and occasionally help their husbands on the judicial bench. Married women often trade independently of their husbands, and can acquire and hold property in their own names. They can sue and be sued, and, whenever they are weary of their husbands, they can obtain legal divorces on no stronger plea than "incompatibility of disposition"; still, the "suits relating to marriage, dower, and divorce," in all the courts of British Burmah for 1869-70, were only 1,178 in a population of two millions and a half. Notwithstanding these masculine features of female society in Burmah, they are in no wise incompatible with commendable female traits. The characteristics of a good wife are, according to the Books: "She knows when her husband is hungry, and, that he may eat, puts before him the best food in the kindest way; and dresses him becomingly, seeing that his clothes are not old or dirty, and keeps him in mind of his work and his duty. As friends consult each other regarding their mutual profit and happiness, and assist each other, she, having consulted her husband, lends her assistance and looks on; and behaves to her husband's relations as to her own, and does not dispute his authority; and if he

goes to the chief's house or other place, she waits till his return, and eats not her meal till she eats it in company with him."— *Miss. Mag.*

Children's Corner.

THE DOLL MISSION.

BY COUSIN ALICE.

CHAPTER I.

THE girls were all out in the apple-orchard. It was Katie Maverick's birthday party, and after supper, in the early twilight, they gathered them under the trees, lengthening out the good time with all sorts of stories and talk. Somebody had been telling of the Christmas-box that went, last year, to India, and how eagerly the few dollies in it had been snatched by those dark little sisters on the other side of the world.

"Who ever thought before they cared for dolls?" said Trixie Ambrose. "I wish, girls—" She stopped to think how to put her wish in words, and the idea, whatever it was, proved contagious. Katie Maverick's eyes sparkled with it in an instant.

"I'll tell you, girls—" her words tumbled over each other as if afraid each might get the start of the other, "let's have a society and dress dolls for the heathen. Katie turned over an empty soap-box that lay on the ground, as if the society were already in existence and she were the president, quite oblivious of the shout of laughter that went up from the other girls, who were still very doubtful about heathen needing anything but Bibles and missionaries. This was just Trixie Ambrose's idea, only she had n't Katie's quick fashion of going to the front, as we used to say in war times. The rest of the girls soon calmed down to the idea of a "Society"; that was a good thing to have any way, whether heathen liked dolls or not. It was so nice to elect officers and appoint committees, only sometimes—there was Lottie Freeman, for instance, one girl wanted all the offices herself. Then it would give importance to their gatherings together, to be sewing for an object like this, and their mothers would like it, too, if it was a "mission," said Lily Mason.

Whereupon Katie Maverick, notwithstanding she was in the chair or on the box, called out, "I

move that this meeting be called the 'Doll's Mission.' All who are in favor please say 'Aye.'"

The ayes had it with an almost boyish shout.

Katie was quite a shrewd little politician. She felt that matters were not yet ripe for the election of officers, and that her party was sure to be spoiled if such a thing were canvassed just then; so she staved it all off a week by saying, "Girls, where shall we hold the first meeting of the 'Doll Mission'? Get all the nice things you can to bring, and, say, girls, how are we to get the dolls? I have n't got a bit of money."

"I move," said Lily Mason, "that Trixie Ambrose and Nellie Pease see if they can't get some money, — go round, you know, the way the big folks do."

Nobody objected, not even Nellie and Trixie. They did n't know it was the way "big folks do."

Trixie was going to have the first meeting, too. Her mother being the president of the "big" society, of course, could have no objections.

[To be continued.]

ONE LITTLE BOY.

BY MRS. S. H. WOOLSTON.

WHAT would you think of living in a house only twelve feet long and ten wide? In one corner is the bed, and I must tell you what that is like. Two narrow benches, across them about seven boards, and over the boards a piece of matting. That is all. Two hard, queer-looking things, which you might think were boxes or stools, but would never guess were pillows, are lying on the bed. In winter there is one very thick cotton comforter.

In front of the bed is a narrow table; it is three feet long and two wide, the only table in the house. It stands lengthwise, so as to make room for one bamboo stool between it and the doorway. This is the only seat in the house.

There is no door; a piece of an old mat is hung up to keep out the sun, wind, and rain. Against the wall is the furnace where the rice is cooked; but sometimes there is no rice to cook. At the foot of the bed is a small cupboard. Even with these few things there is only a narrow passage left. The house rent is two thousand and forty cash, — about two dollars and ten cents a year.

In this poor little house lives Ling-Ling and his adopted father, brother, and grandmother. The grandmother is an old lady of eighty-six. She is a real lady, too, and could not be more polite than she is if she were in ever such a fine place. Ling-Ling is very industrious. Sometimes he watches the gate for the mason while the workmen are carrying loads in and out. He has a pair of little buckets, and helps carry water; but, best of all, he waits on his grandmother, and leads her when she is able to go out. He is learning to read, too. Every Tuesday he comes to go over his lesson with our teacher, and on Sundays goes to Sunday school and learns hymns. We hope he will make a good man.

On Chinese New-year's-day, which came this year the 29th of January, he came, with a happy face, to make us a call. He wore a nice new blue garment, and when we noticed it he said, "It is my grandmother's; I borrowed it to make calls in."

Foochow, China.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N.Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Walling, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate.) — I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) — I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Mem.	Sub. H. W. F.
North Manchester, Conn.	Miss M. M. Loomis,	20 18
Lyndon, Vt.	Mrs. T. E. Parker,	18 7
St. Johnsbury Centre, Vt.	Mrs. J. Vaughn,	16 6
Bakersfield, Vt.	Miss R. Field,	15 8
Franklin, Vt.	Miss H. A. Pomeroy,	13 6

Life Members. — At Epping Camp-ground, Mrs. Rev. Samuel Norris, of Brooklyn, and Mrs. Rev. D. J. Smith, of Rochester, N. H. Chelsea, Walnut St. Ch., Mrs. Atwood Rich, Mrs. Laura S. Cone, East Saugus, Mrs. Rev. J. Wagner, Mrs. Rev. M. B. Chapman. Lynn, Glenmere Aux'y, Mrs. Rev. Albert Gould.

MRS. ANNA R. LATIMER, Cor. Sec.

ST. LOUIS BRANCH.

LIST OF LIFE MEMBERS.

Iowa. — Mrs. Olive Hamilton, Mt. Vernon; Mrs. Rev. D. Sheffer, Cedar Falls; Mrs. H. H. Bryan, Mrs. H. Jewett, Miss M. J. M. C. Keen, Indianola; Miss A. Mills, Fayette; Mrs. Catherine Sherrey, Burlington.

Minnesota. — Richfield, Mrs. Rev. J. H. Macomber; Northfield, Mrs. Rev. Noah Lathrop; Faribault, Mrs. M. B. Fuller; Faribault German M. E. Ch., Mrs. Sarah Uhl; St. Paul M. E. Ch., Mrs. A. Gotzican; Market St., St. Pauls, Mrs. A. J. Goodrich, Mrs. John Nichols.

Honorary Managers. — Winona, Mrs. E. M. Perry; Minneapolis, Mrs. Elias Moses.

LUCY E. PRESCOTT, Cor. Sec.

CINCINNATI BRANCH.

Rodney, Gallipolis Dist., O.	Miss Percie Tracy,	15	4
	(Organized by Miss Kate Brawley.)		
Nation Ch., Springfield, O.	Mrs. Dorothy Davidson,	19	5
	(Organized by Miss Fannie Williams.)		
Portland, O.	Miss Martha Adams,	16	16
	(Organized by Rev. B. Lowe.)		
Mannington, W. Va.,	Miss Sallie B. Erwin,	24	
West Union, "	Miss Ella McCormick,	20	5
West Milford, "	Miss E. J. Wridler,	56	2
Newburg, "	Mrs. J. B. Clayton,	24	17
Benwood, "	Mrs. Sarah E. Stewart,	20	10
Grafton, "	Miss Maggie Mathers,	84	11
	(Organized by Miss Boyd.)		
Ravenswood, "	Mrs. Kate Hambleton,	11	7
	(Organized by Mrs. E. L. Bicknell.)		

Honorary Manager. — Miss Hattie Pfaff, Cincinnati, O.
Life Members. — William St., Delaware, O., Mrs. Abraham Thompson, Mrs. Rev. F. Marriott, Mrs. J. C. Evans, Mrs. R. M. Hills, Mrs. T. C. O'Kane, Mrs. J. F. White, Miss Sallie Donavin, Rev. R. B. Pope; Hillsborough, O., Mrs. Rev. R. Cowden; Salein, O., Mrs. Annie Cradick, Mrs. Dr. E. Sturgeon; Scoville Ave., Cleveland, O., Mrs. Sarah Mount; Cardigan, O., Mrs. William Shunk.

Highland Auxiliary assumes the support of an orphan formerly supported by Wesley Ch., Cincinnati, O.

CORRECTIONS. — In List of Life Members in September number, the comma should be omitted between Moore and Sites, — should read Mrs. S. Moore Sites, Mohawk Valley, O. In list of Life Members in December number, should read W. L. Wells, Toledo, O.; also, Mrs. Rev. J. S. Chadwick, Covington, Ky., Mrs. Dr. Savage, Covington, Ky.

MRS. G. E. DOUGHTY, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

NOV. 1ST TO DEC. 1ST.

NEW ENGLAND BRANCH.

Maine. — Mattawakeag, from Rev. David Godfrey, Jr., \$5.00; Portland, Chestnut St. Ch. Aux'y, thro' Mrs. Dr. E. Clarke, \$21.00; Belfast, thro' Mrs. Rev. W. L. Brown, \$1.00. Total, \$27.00.

New Hampshire. — Epping Camp-ground, thro' Mrs. Rev. O. W. Scott, \$10.00; Keene Aux'y, thro' Miss S. F. Angier, \$4.00; Greenland, thro' Mrs. Anna E. Newhall,

Mrs. L. D. Coleman, \$2.00; from a Friend to the Heathen, \$1.00; Fisherville Aux'y, thro' Mrs. Jennie E. Green, \$10.00; North Charlestown Aux'y, thro' Mrs. C. E. Rogers, \$3.00. Total, \$30.00.

Vermont. — Bloomfield Aux'y, thro' Miss Emily R. French, \$6.00; Craftsbury Aux'y, thro' Mrs. L. G. McDonald, \$10.00; Springfield Aux'y, thro' Miss C. E. Latham, \$16.00; Alburgh Centre Aux'y, thro' Mrs. W. T. Soule, \$15.00; Walden Aux'y, thro' Mrs. L. Damon, \$2.00; West Windsor, from Mrs. Rev. Z. Kingsbury, \$5.00; Montgomey Aux'y, thro' Mrs. L. W. Martin, \$4.25; Newbury Aux'y, thro' Mrs. J. Henderson, \$6.00; Bennington Aux'y, thro' Mrs. S. G. Potter, \$18.00; East Burke Aux'y, thro' Mrs. E. C. Finney, \$3.00; Poultney Aux'y, thro' Mrs. Mary C. Noe, \$11.00; Richford Aux'y, thro' Mrs. Rev. C. P. Taplin, \$6.00; also from Colchester, \$12.00; Ludlow Aux'y, thro' Mrs. R. P. Cole, \$10.00; Hardwick Aux'y, thro' Mrs. Salina E. Hathaway, \$8.75; Barton Landing, \$25.00; St. Johnsbury Centre, \$11.00; Waterford, \$2.50; Danville, \$1.75; Lunenburg Aux'y, thro' Mrs. Lucy A. Springer, \$12.00; Burlington Aux'y, thro' Miss Ada Blair, \$21.00; thro' Mrs. Rev. L. T. Guernsey, as follows: Union Village Aux'y, \$7.00; Hattie Moore's Mite Box, \$0.31; Proctorsville Aux'y, \$7.00; Windsor, \$5.00; Wilmington, \$1.01; Mount Holly, Nelly Eddy's Mite Box, \$2.50. Total, \$231.07.

Massachusetts. — Boston, Tremont St. Ch. Aux'y, thro' Miss M. S. Soule, \$4.00; Bromfield St. Ch. Aux'y, thro' Miss Pettingill, \$38.75; Mrs. Fannie Davis, \$1.00; Grace Ch., Miss Mira Coolidge, \$5.00; Dorchester Ch., Mrs. Jabez Sumner, \$1.00; Chelsea, Walnut St. Ch. Aux'y, thro' Mrs. M. T. Munson, proceeds of Missionary Tea Meeting, \$50.50; Membership, \$11.00; Lynn, Glenmere Aux'y, thro' Mrs. L. B. King, to constitute Mrs. Rev. Albert Gould Life Member, \$20.00; Wesleyan Aux'y, thro' Miss Ingalls, \$40.00; Swampscott Aux'y, thro' Mrs. Rev. S. C. Roy, \$5.50; Somerville, thro' Mrs. Hannah Baker, collected by six little girls who are members of the society, Ida Gilchrist, Hattie Ames, Emma Eldridge, Inez M. Holt, Nellie Richardson, Adelia French, to educate an orphan named Diantha High, \$50.00; Charlestown Trinity Ch. Aux'y, thro' Mrs. L. Hull, \$9.00; Medford, thro' Mrs. Wm. C. Child, \$10.00; East Saugus, proceeds of an "Apron Sale," thro' Mrs. S. M. Philbrook, \$52.00; Lynn, St. Paul's Ch. Aux'y, thro' Mrs. L. M. Gowdy, towards support of Nina Knowles, \$5.00; receipts from an entertainment, \$72.50; Lowell, thro' Mrs. Rev. A. D. Sargent, from a Friend, \$5.00; Lawrence, Haverhill St. Ch. Aux'y, thro' Miss Ella Barrows, \$3.00; Fitchburg Aux'y, thro' Mrs. L. A. Colburn, \$6.00; Dedham Aux'y, \$7.00; Nellie Crocker's Mite Box, \$3.00; Watertown, Mrs. Susan G. Sharp's Mite Box, \$1.50; Waltham Aux'y, thro' Mrs. M. H. Nelson, \$25.00; Brookfield Aux'y, thro' Mrs. L. A. Sherman, \$5.00; Northampton Aux'y, thro' Miss Annie W. Prentiss, \$10.00; Springfield, Florence St. Ch. Aux'y, thro' Mrs. Mary R. Searle, \$10.00; Chicopee Aux'y, thro' Mrs. Belle H. Doane, towards the support of Krisanthia, their Bible reader, \$22.00; Charlton, thro' Rev. J. J. Woodbury, \$13.00; Provincetown Aux'y, thro' Mrs. N. P. Holmes, \$2.00; received at Quarterly Meeting at Wesleyan Hall, \$11.00; Monson Aux'y, thro' Miss E. A. Fay, \$4.25; Holyoke Aux'y, thro' Miss A. A. Caswell, \$8.20; Woburn Aux'y, thro' Mrs. L. C. Wheeler, \$3.50. Total, \$516.70.

Connecticut. — New London Aux'y, thro' Miss Nancy Hempstead, \$10.00; North Manchester Aux'y, thro' Miss M. M. Loomis, \$20.00; Birmingham Aux'y, thro' Mrs. S. C. Viets, \$60.00; to support a Bible reader, \$24.00, for membership. Total, \$114.00.

Sum Total,

\$918.77

CORRECTION. — In November paper, should have been reported for Highland Ch., \$18.24, instead of \$8.24.

706 Tremont St.

MRS. THOMAS A. RICH, Treas.

NEW YORK BRANCH.

New York. — Geddes Aux'y, thro' Miss Libbie Throop, \$30.00; Weedsport Aux'y, thro' Mrs. O. W. Burritt, \$9.00; Fairhaven, thro' Eliza A. McArthur, \$5.00; Sterling, Mrs. Smith, \$1.00; Rochester Aux'y, thro' Miss Carrie Tuttle, for the support of orphan Ann J. Rochester, and Bible reader Pamela Post, \$90.00; North Chatham Aux'y, thro' Mrs. Dr. O. J. Peck, \$30.00; Dunkirk, thro' Mrs. D. A. Gould, \$5.50; Amsterdam Aux'y, thro' Sarah J. Herrick, \$10.00; Utica, 1st M. E. Ch., thro' Mrs. E. C. Bruee, \$22.00; Troy Aux'y, thro' Mrs. Jos. Hillman, \$105.84; Mrs. F. Langsdorf, \$1.00; Mrs. J. W. Clark, Hoosick Falls, to constitute herself a Life Member, \$20.00;

New York city, St. John's M. E. Ch., Mrs. W. F. Martin, \$1.00; Mrs. W. F. Martin's Mite Box, \$0.65; New York city, St. Paul's Aux'y, thro' Mrs. H. B. Lane, \$43.00, of which \$30.00 is the half-yearly support, for 1875, of Bible woman named Caroline R. Wright, by Mary H. Drake; New York city, 86th St. Ch. Aux'y, thro' Mrs. Owens, \$140.00, of which \$50.00, from Mrs. Samuel Thompson, is for two years' support of orphan named Samuella Thompson; Brooklyn, E. D. Aux'y, thro' Mrs. H. G. Law, \$80.00; Mrs. Hege, for the Bareilly Hospital, \$100.00; Mrs. H. G. Law, for the Bareilly Hospital, \$100.00; M. A. G. Medina, \$0.30; Flushing Aux'y, thro' Mrs. Edward Goodenough, \$23.00, of which \$20.00 was contributed by Mrs. Rev. Edwin L. Janes, to constitute herself a Life Member; Ogdensburg Aux'y, thro' Mrs. Ellen Morris, \$20.00; Geneva Aux'y, for support of orphan Geneva Amelia Taylor, \$20.00; Waverly Aux'y, thro' Mrs. Van Velsor, treasurer, \$19.00; Clinton Aux'y, thro' Mrs. O. C. Cole, \$10.00; Syracuse Aux'y, 1st M. E. Ch., Mrs. Geo. Sawyer, \$12.00; Plattsburg Aux'y, thro' Mrs. A. Williams, \$6.00; Windham Aux'y, thro' Mrs. H. E. Brainerd, \$8.61; Fulton Aux'y, thro' Mrs. S. Osborne, \$10.00; Cortland Aux'y, thro' Mrs. A. G. Tanner, \$8.00; Stillwater Aux'y, thro' Miss Carrie Hurley, \$12.40; Penn Yan Aux'y, thro' Mrs. J. W. Belknap, \$15.00; Mexico Aux'y, thro' Mrs. H. C. Peck, \$17.25; Tarrytown Aux'y, thro' Mrs. Wm. De Revere, for support of Bible reader Helen W. Cobb, \$14.00; Moravia Aux'y, thro' Mrs. Noami M. Atwood, \$1.53; Ilion Aux'y, thro' Mrs. N. J. Buck, \$12.91; Auburn Aux'y, Wall St. Ch., Mrs. Joseph Howland, \$6.37; Elmira Aux'y, 1st M. E. Ch., Miss Anna E. Woodward, \$13.00; Meridian, from Mrs. C. M. Daball, \$5.00; Clyde Aux'y, thro' Mrs. W. M. Field, \$30.00; Amsterdam Aux'y, thro' Mrs. Geo. Herrick, \$7.25; Watertown Aux'y, thro' Miss Almira H. May, \$25.00; Hudson Aux'y, thro' Mrs. A. Behrene, \$26.50; Glen Falls Aux'y, thro' Mrs. S. A. Platt, \$9.50; Bushville Aux'y, thro' Miss Edith W. Jones, \$36.00; Oswego Aux'y, thro' Mrs. C. E. Young, \$10.35. Total, \$1,205.56

New Jersey. — Thro' Mrs. Dr. Crane, from Mount Tabor Mite Box, \$25.00, for yearly support of orphan Helen Peck Crane; Newark, Halsey St. Ch., Miss Sophie Myers' Mite Box, \$2.65; Newark, Clinton St. Ch. Aux'y, thro' Miss H. P. Borehall, \$14.10; Jersey City Aux'y, thro' Mrs. C. C. Rose, half-yearly support of Bible reader Sarah Ellen Rose, \$30.00; Hibernia Aux'y, thro' Miss A. M. Harris, \$3.00. Total, 74.75

Sum Total, \$1,280.31

MRS. ORANGE JUDD, Treas.

245 Broadway.

NORTHWESTERN BRANCH.

Michigan. — Ionia, \$23.00; Niles, \$8.00; Three Rivers, \$11.25; Chessaning, \$12.00; Paw Paw, \$6.50; Detroit, Central Ch., \$41.00, of this amount \$5.00 is from little four-year old Ida Ten Winkle, saved by her from small change given her; Pontiac, \$16.50, of this amount \$12.00 to be applied to scholarship of Mrs. M. A. Hendrickson, in Lucknow Girls' School; Southwest Vienna, \$5.00; Rockford, \$4.00; Wacona, \$4.25; Coloma, \$15.45; Dewitt, \$1.50; Hartland, \$3.85; Big Rapids, \$2.31; New Buffalo, \$4.25; Watervliet, \$6.25; Litchfield, \$3.00; Palo, \$4.00; St. Joseph, \$6.00; Morenci, \$8.60; Bloomer Centre, \$1.55; Ridgeway, \$7.20; Bay City, \$8.75; Flint, Garland St. Ch., \$0.00; Portland, \$35.00; Osseo, \$7.25; Ortonville, \$2.00. Total, \$259.46

Illinois. — Chicago, from Bro. McLennon, for support of an orphan, \$40.00; Chicago, Centenary M. E. Ch., \$7.00; Sterling, 4th St. M. E. Ch., \$19.00; Lebanon, \$20.00; Waukegan, \$10.00; Belleville, \$100.00; Sycamore, \$10.00; Peoria, Hale Chapel, \$1.75; Chicago, Ada St., \$81.20, of this amount \$10.00 from Julia A. Stewart, for support of orphan, \$20.00 of it from Rev. Mrs. John Stewart, for Life Membership of self, \$1.20 of same amount from Charlie Stewart's Mite Box, \$40.00 of the balance to constitute Mrs. Julia A. Stewart and Mrs. L. L. Bond Life Members; Marengo, \$14.50; Rock Island, \$55.00, of this amount \$40.00 is to constitute Hon. J. W. Spencer and Mrs. E. D. Sweeney Life Members; Litchfield, \$5.00; Elwood, \$6.00; Duquoin, \$14.70; Springfield, 1st M. E. Ch., \$30.00; Saybrook, \$4.75; Virginia, \$4.70; Springfield, 2d M. E. Ch., \$17.00; Tonica, \$4.75; Pocahontas, \$5.00; New Lenox, \$24.00; Wilmington, \$6.00; Freeburg, proceeds of the sale of a quilt, \$5.75. Total, 488.70

Indiana. — Indianapolis, California St. M. E. Ch., \$7.00; Lafayette, 9th St. M. E. Ch., \$10.00; Wabash, \$15.00, of this amount \$2.50 proceeds of a sociable; Logansport, Market St. M. E. Ch., \$8.00; Richmond, Grace Ch., \$27.00;

Bethel, \$6.00; Piercetown, donation, \$1.04, Mite Box collection, \$1.37; Membership fees, \$6.05; Thorntown, \$7.00; La Porte, \$12.00; Angola, \$4.75; Indianapolis, 3d St. Ch., \$66.00, of this amount \$40.00 is to constitute Rev. Frost Craft and Bro. Jesse Jones Life Members; Terre Haute, Asbury Charge, \$8.00; Clinton, \$8.55; Liberty, \$4.10; Muncie, \$45.00, of this amount \$20.00 for Life Membership of Sister Spark; Knightstown, \$8.30; Butler, \$2.42; Valparaiso, \$16.00. Total, \$264.48

Wisconsin. — Oshkosh, 1st Ch., \$21.00; Evanston Norwegian Charge, \$1.00; Manitowoc and Sheboygan Charge, \$20.00; Milwaukee, Norwegian Ch., \$1.00; La Crosse, Norwegian Charge, \$0.25; Chicago (Norwegian), \$3.00; Sun Prairie, \$8.00; Stoughton, \$5.00; Delevan and Darien, \$5.50; Hingham, \$5.00; Waukesha, \$7.00; Sparta, \$11.25; Prescott, \$9.25. Total, 97.25

Sum Total,

\$1,109.89

Evanston, Ill.

MRS. R. F. QUEAL, Treas.

CINCINNATI BRANCH.

Ohio. — Gratiot, \$8.25; Savannah, \$16.00; Cambridge, \$5.00; Bridgeport, \$10.00; London, \$10.00; Lancaster, \$12.50; Shelby, \$8.00; Mt. Vernon, \$8.60; Chatham Centre, \$4.20; Haverhill, \$5.00; Amesville, \$3.00; Barnesville, \$6.35; Morrow, \$9.00; White Cottage, \$4.00; Elyria, \$23.00; Moundsville, \$15.00; Hillsborough, \$14.00; Johnstown, \$2.25; Delaware, St. Paul (including \$15.00, Mrs. Page's qr. payment for Bible reader), \$40.00; Delaware, William St. (\$5.00 first payment Mrs. J. Fitch, Life Member), \$1.40; Rootstown (\$1.00 donated by an old gentleman, Jno. Van Riper), \$17.00; Tradesville, Fletcher Chapel, \$3.00; Mechanicsburgh (\$16.00 from concert given by Miss Anna Jones' music class, included), \$42.10; Marietta, Whitney Chapel, \$4.00; Marietta, Centenary Ch., \$10.00; Kingston, Emmet Chapel, \$20.00; Canton, \$14.28; Beech Grove, \$6.35; Dover, \$7.50; Greenville, German Ch., \$12.00; Asbury, McKendree Ch., \$2.75; Donnelson, \$11.00; New Carlisle, \$11.00; Richwood, \$10.50; Cedarville, \$8.20; Gallipolis, \$6.20; North Amherst, \$11.61; South Amherst, \$3.50; Zanesville, South St., \$14.90; Ashtabula, \$4.30; Irving (?), \$4.75; Photos. sold by Mrs. Wykes, \$0.50; Harrisburg, \$5.00; Arcadia, \$5.00; Spencerville, \$1.00; Malta, \$4.00; Chagrin Falls, \$6.00; Wheelersburg, \$4.10; Springfield (Mrs. E. Chrisman for second year's support of Eliza Chrisman, of India), \$30.00; Toledo, St. Paul, \$22.00; Hilliard, \$10.00; Geneva, \$16.00; Hamilton (balance due for support of Bible reader), \$18.76; Oberlin, \$4.50; Cadiz (includes \$5.00 for Mrs. K. W. Kinsey, Life Member), \$17.75; Hopewell, \$3.00; Brandonville, \$6.75; Portland, \$5.00; Wapakoneto, \$3.50; Madisonville, \$16.91. Total, \$797.62

Kentucky. — Ashland, 4.75

West Virginia. — Volcano, 8.85

Grand Total,

\$811.22

CORRECTION. — Last month Parkersville, W. Va., was credited with \$5.50; it should have been Belpre, O.

MRS. DR. W. B. DAVIS, Treas.

Care Mrs. Bishop Clark, Cincinnati, O.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. W. A. Ingham,
Mrs. J. F. Willing, Miss Belle Hart,
Mrs. A. F. Newman, Mrs. M. B. Willard,
Mrs. J. F. Keen, Mrs. J. H. Knowles.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah lxi. 11.*

VOL. V.

BOSTON, FEBRUARY, 1874.

No. 8.

NO SHEAVES.

'T WAS the joyous time of harvest :
The ripe and golden grain
Was bowing 'neath the sickle,
And lading high the wain.
The brown and stalwart reapers
Their glistening sickles swung ;
And rosy maids were gleaning
The standing sheaves among.

A maiden, pale and slender,
Came, with the rest, to glean :
Her garb was coarse and homely,
And humble was her mien.
She gleaned among the briars
And stones beside the wall,
Searching for wheat-stalks scattered,
By careless hands let fall.

But when the master saw her,
"Glean here no more," he said ;
"For hands like thine there waiteth
Another work instead.
Bring from the bubbling fountain
The water cool and sweet,
To refresh the thirsty reapers,
And bathe their weary feet."

Then meekly bowed the maiden
Unto the master's will,
And through that day so tedious
Fulfilled her mission still.
And when the sunset shadows
Were lengthening o'er the plain,
The reapers and the gleaners
Brought back their store of grain.

The maiden's cheeks were flushing :
With weary step and slow
She came, and sighing, whispered,
"No sheaves have I to show."

Then spake the master kindly, --
"Thou hast not toiled in vain,
Though in thine arms thou bearest
No sheaves of golden grain.

"Without thee these had fainted
Beneath the burning sun,
Who now return rejoicing,
In all their labor done.
Grieve not because thou bringest
Naught from thy toil away ;
For, at the hour of reckoning,
Thou shalt receive as *they*."

Full many are the toilers,
In Life's great harvest-field,
Cheering the busy reapers
While they their sickles wield.
Full many, sad, faint-hearted,
Bring, at the close of day,
Nothing, from all their labor,
But weariness, away.

Nothing but sunburnt faces,
Garments besprent and torn,
Hands wounded with the briars,
And weary feet and worn.
Lord of the harvest, comfort
The humble ones, we pray,
Who toil beside the reapers,
Yet bring no sheaves away.

H.

FIRST NEWS FROM BULGARIA.

BY REV. F. W. FLOCKEN,

Superintendent of the Bulgarian Mission.

SISTER Clara Proca, whom your society allowed me to employ as assistant missionary at Tultscha in Turkey on the Danube, reports to me as follows : —

"I have made seventy-two visits ; and every Sabbath afternoon I meet with the sisters of our society, and spend an hour or two in reading to

them the Holy Scriptures, singing, and prayer. At every meeting we have some women not members of our society with us; and the meetings prove to be of much good to them, especially as we give them always an opportunity to express their feelings and the thoughts of their hearts. As you know that the idea here prevails among the women that it is unbecoming for a woman to make inquiries about religion, you will at once see the great importance and benefit of these our meetings. To the glory of God I may say that there are four women meeting with us whose hearts are touched by the truth of God's word; and their husbands have told me that they, of late, have noticed quite a change in the conduct of their wives, and begged of me to continue to visit and to instruct them.

"Oh, I now only see how great a work there is to be done here among the women; for most of them are given over to the grossest superstition and darkest ignorance in religious matters.

"My visits are from house to house, without distinction. A few weeks ago I came to the house of a Wallachian priest. Upon entering the room, I found it full of women just ready to sit down to a meal. I excused myself for intruding at a time when to all appearance they were together for some family gathering, and was about to leave, when the priest and his wife got up and kindly asked me to remain with them, for they had just baptized their baby, and would be very happy to have the former teacher of their older children dine with them. So I remained. After a while we all sat down to the table; and every one signed himself with the sign of the cross, at the same time watching me, to see what I would do. After a little while, the priest asked me why I did not pray before eating. I told him that I did pray. Why, said he, I did not see you making the sign of the cross! Ah, said I, we pray differently from you; we pray in the spirit and in truth! How is that? said he. Will you please repeat your prayer, so that we can hear it? Yes, said I, and commenced praying in the Wallachian language; and after thanking the Lord for the food on the table, prayed that the Lord would lead all these friends into the right way, etc. After the prayer, the priest inquired what I meant by the 'right way' Well, I knew that his daughter, a former scholar of mine, had a Testament,

so I asked for it, and from it read several passages referring to the true way, etc. The conversation which otherwise would, as usual, have become a trifling one, was upon the whole a very profitable one; and, upon my parting, I gave each of the guests a tract. It just so happened that the tracts which I had with me treated of the narrow way to heaven. I thought the hand of God was in this; and I pray that much good may result from this visit."

The report of Sister Clara contains several instances more; but I believe the above is sufficient to show the way and manner in which she works, and that much good may be expected from her labors. I commend her and the work to the prayers of the church, and would ask the good sisters of the Woman's Foreign Missionary Society especially to remember her in their prayers, and, if at all possible, to continue her for the next year.

Rustchuck, Nov. 20, 1873.

THE FOOCHOW ANNUAL MEETING.

BY MRS. E. E. BALDWIN.

OUR annual meeting, which, in form and methods of procedure, differs only in name from a home conference, has just closed. Bishop Harris and party, consisting of Revs. Houghton and Spencer, and Miss Kinsell, arrived here on the 2d of October. Our meeting commenced on the 8th, and continued a week. Our church here is now quite too small to accommodate all; so a large tent was erected in one of the yards of the Mission, and the meetings were held in that. Enclosed in the tent was a large, beautiful orange-tree, which rendered it the more attractive. The business sessions were held in the morning, and the anniversaries and devotional meetings in the afternoons and evenings. The meetings throughout were earnest and spiritual. Over sixty native ministers were present, and some thirty native Christian women, mostly Bible women, here termed deaconesses, and wives of our helpers. There were also a large number of native members in attendance. The presence of the women added not a little to the interest of the occasion. We invited them to come as an experiment; and we feel that it has been a success. They put up together in a house

near by; and, every day that there were not anniversary meetings, we had prayer or other services with them alone, we trust to our mutual profit. They came from different and distant parts of our work. Three different dialects were spoken among them; and there were nine different styles of dressing the hair, each peculiar to their locality and position, and any one of which would have amazed you. One morning about thirty of them came in to see me; and I greatly enjoyed talking with them; although, when I went beyond our own dialect, I had to speak through an interpreter.

I was greatly pleased with some of the deaconesses. They seemed bright and intelligent, and to be in real earnest in the work. One especially, from the southern part of our work, showed a really wonderful knowledge of the Scriptures. She is the wife of one of our preachers, and is also a deaconess. She seems to have cast aside all fear of custom and reproach, and goes boldly out in her own town and to neighboring villages, enters houses, reads and expounds the Scriptures, and prays with the inmates. So far as I can learn, the people respect her; and her character is excellent. On Saturday afternoon, October 11, was the anniversary of the Woman's Foreign Missionary Society. Sing Mi, just returned from San Francisco, made the opening speech. What he said was very appropriate. He referred to the fact that the office of deaconess is scriptural, and that it is founded on love for souls,—that woman alone can reach woman. He reminded the sisters that their work was not alone to preach and reprove in love, but also to comfort in sorrow. He then mentioned the essential characteristics befitting the true deaconess. First, example; second, true Christian character; third, heart zeal; fourth, great gentleness in reproofing error, and a willingness to go to all, high or low, rich or poor. Dr. Waugh then gave a very interesting account of the work among the women in India; after which followed a most excellent essay, prepared by Miss B. Woolston, and read by her teacher. It considered most thoroughly the condition of woman in this land, her disabilities and her needs. I hope this essay will appear in "The Friend." The meeting was one of much interest. I hope ere long we may be

able to organize a Foochow Auxiliary of the Woman's Foreign Missionary Society.

Sunday was the great day of the feast. The large tent was filled, while some sat on the yard terraces around, and others stood outside looking in curiously upon the unusual spectacle; for a tented worship is entirely a new thing here. At nine o'clock there was "love feast," tea and cake being the more acceptable symbols of fellowship here. There were many short, earnest testimonies. At ten A. M., *Sia Sing Sang* preached. He is one of our best ordained men, and a presiding elder of a large district. He may be called the apostle of self-support, as he has voluntarily thrown himself upon the natives for support, and does not receive a cent of missionary money. His text was the 15th and 16th verses of 2d chapter of 2d Corinthians. His sermon was one of rare beauty and power. At its close, Bishop Harris ordained five deacons.

At 2 P. M., *Pó Mi*, our oldest helper and one of our ablest elders, preached a short, eloquent discourse, from 2d Corinthians, 13th chapter and 14th verse: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." An unusual text and an unusual sermon. The two sermons of the day would have graced any pulpit, and held in interest any home audience. The evening service was the crowning one in interest. I wish I could describe to you the curious and interesting scene presented in the tent that evening. As I stood at its entrance, and cast my eyes over the large audience, and thought to myself: nearly every man and woman here is a professed follower of the dear Lord, has forsaken idolatry, and is bearing the cross, the mark of true discipleship, for Christ's sake,—my heart was full of joy and thanksgiving to him who had not only given us the privilege of planting the precious seed, but also the great joy of gathering in a goodly harvest.

Sixty bright colored Chinese lanterns, each marked with the name of a circuit or preacher, lighted up the tent most brilliantly.

On one side were seated some fifty native women and girls, many of the former bearing their babes in their arms, but keeping them remarkably quiet. The head of each was bright with flowers; so that the whole, as the light fell

upon them, presented a perfect flower garden in mid-air. Then came the sober setting of the earnest faces of the preachers and other members. An unusual number of foreigners were present, — several from the mercantile community, some of our American Board friends and our own mission, with our guests. The service opened with singing and prayer. Then the bishop baptized the baby son of *Ing Quang*. (one of our ordained men). The baby's mother, a sweet-faced young woman, was the daughter of our first convert, and was the first child ever baptized in our mission, — so this little baby, Samuel, is of the third generation of Christians: an interesting fact, and one of real encouragement to us. In the *Hü* family, we have even the fourth generation of Christians. After the baptism, *Ing Quang* and *Si Ieu Mi*, who were ordained deacons by our lamented Bishop Kingsley, were ordained elders by Bishop Harris. Then followed the communion, which is ever a peculiarly precious service, and doubly so when shared by those who have come up out of heathenism. One hundred and twenty-one natives, of whom twenty-nine were women, came around the table of our Lord. I think I may safely affirm, that no such scene was ever before witnessed in China; and to those of us who have worked and prayed and *feared* for this people, it could only be a season of humiliation as well as of joy and praise. How were we reminded of the times of discouragement and heart-failing before the difficulties and burdens of this work! How often, as the deadly moral miasma of heathenism has closed in upon us, almost shutting out God's love, have we felt that hope and faith were almost gone! But God has been better to us than all our fears; and then in the tent, around the table of our Lord, we could set up our Ebenezer, and exclaim, "Hitherto the Lord hath helped us," and we will trust him for all the future. So ended a service that left its impress upon all hearts.

The annual meeting concluded Wednesday morning, October 15, with a service of song and the reading of the appointments. Sixty ministers cheerfully accepted their places and work for another year. Photographs were taken of the tent and congregation, and of the native elders and deacons; also, a very fine one of several

of the women, showing some of their styles of dress and hair. Here let me say, that if any of the readers of "The Friend" would like any of these photographs, and will send me their addresses and the money, through the secretaries of their branches, I will take pleasure in sending them any of the pictures by mail. They are of good size for framing, being eleven and a half by eight and a half inches; and I think they can be had for about seventy-five cents apiece.

I must not conclude without mentioning what was to us the most interesting meeting of the week. Wednesday night, after the annual meeting had closed, the tent being still up, the native preachers, of their accord, came together, and on their knees before God, with strong cries and tears, sought for a clearer witness of their acceptance with him, and a new outpouring of the Holy Spirit. Many obtained the blessing they sought, and came out from that tent with shining faces, and exclaiming, "We never saw it on this wise!"

We must leave Bishop Harris and his traveling companions to give the home church their impression of God's work here. I will only repeat two expressions, made with emphasis by Bishop Harris. He said, first, "What I saw here one Sabbath was worth all the money this mission has cost from the beginning." The other expression was to this effect, "I thought I knew the Foochow work pretty well; but, having seen it, I can only exclaim, with Brother Houghton, The half had never been told me!" We would humbly add, "It is not by might or by power, but by my Spirit, saith the Lord."

TWO FUNERALS.

BY MISS LOU E. BLACKMAR.

I HAVE witnessed two funerals in India. A few days after my arrival in Moradabad, riding out one evening, we drove to the river, distant about two miles. About a hundred yards farther up from where we stopped, we noticed a group of people about what was evidently a fire. It was remarked that perhaps it was a body burning, as it was upon a part of the river bank devoted to that purpose. Riding near, then walking to within a few feet of the pile, we saw an oblong heap of wood neatly built around what we were told was the body of an old man who had died that morn-

ing. The flames soon broke out, as the attendants fed them with ghee, rapidly consuming the whole. About a dozen men stood around; and a priest sat near, to perform the few customary ceremonies, and, more important, to receive what presents he could get. Native women are not seen at these burnings. Distant a few feet were the remains of a fire where another body had just been burned. When the fires die, the ashes are thrown into the river. Upon its surface were flowers and branches, that were offerings to the sacred stream. The cloudy sky over all, the dark waters flowing by in sullen haste, the barren sandy banks, the men with sombre faces, upon which was no light of hope that their aged relative was now resting from the toil of life, but heavy instead with the thought that his soul would wander about, perhaps for ages, before finding the haven of repose, — the desolate scene left upon my mind a gloomy shadow; and upon my heart there still rests the painful truth, that for untold years human beings have thus gone out into eternity, and that to-day many more are going without a guide, not knowing that Christ is their ransom and their light.

Yesterday, about noon, the child of the head-teacher in the girls' school, an infant of two months, died. Preparations were made for the burial, to take place about sunset. The climate renders such seeming haste necessary. At five o'clock we all went into the church. Brother Parker talked to the people in such words and tones of sympathy and hope that all must have been comforted, and perhaps realized for the time, that to "depart and be with Christ is far better." I noticed that the weeping mother ceased her tears, and listened most intently and with a brightening face to the consoling truths. She is a Christian; but it is not always easy for Christians to remember that God's dealings are in mercy and kindness. A hymn was sung; and the native preacher offered a prayer full of faith and blessing. Then we went to the grave. Though not a custom of the country for women to go to the grave, our Christian women are encouraged to do as Christians do in such matters; and nearly all followed the little coffin. The Christian burial-ground is about half a mile distant from us. It is a well-kept piece of ground, enclosed by a high wall. Blossoming trees and shrubs and

bright flowers are here and there about the tombs and monuments, leaning on the wall, and bordering the neatly-kept walks. A Sabbath quiet reigned, broken only by the singing birds. Gathering about the little grave, the burial service was read; and all joined in repeating the Lord's prayer with a harmony that rose musically upon the still air. Then the benediction; and the little form was covered up, to wait the coming of Christ. Now, while this mother lives, when she speaks of her child, she will not say, "It is dead," but "My little boy who has gone to God." Praise God that the Christian's hope is sure!

REPORT OF GIRLS' SCHOOLS IN CARE OF THE MISSES WOOLSTON.

THE pupils in the boarding-school have, during the year, made satisfactory progress in their studies. They are all, with one or two exceptions, good girls. Number, twenty-eight.

At the close of school for the summer holidays, two finished their term of years; one on trial was dismissed. Two in returning home were caught in a severe storm, and were so alarmed, their friends cannot prevail on them to go on the sea again. It will not be practicable to greatly increase the number until the new school building, now in course of erection, is completed. The funds are contributed by the Cincinnati Branch of the Woman's Foreign Missionary Society.

In the spring, seventeen of the girls had measles: only one case proved fatal. King Leng, one of the foundlings, had drowsy following measles, and died on the 27th of June, suddenly and unexpectedly. She was ten years old, was a good child, recited her lessons well, and was always quiet and obedient.

For a part of the year, the school has attended Mrs. Baldwin's and Mr. Ohlinger's singing class with pleasure and profit.

It is the purpose to have the boarding-school as a training-school to prepare teachers; so that the girls, returning home, may, in their own villages or immediate neighborhoods, open day schools for girls. This seems to be the best way for them to work for their own people.

Expenses from Oct. 1, 1872, to Oct. 1, 1873, \$658.32.

Ngüing Saëng, one of the former pupils in the boarding-school, has been teaching during the year at her home in Hokchiang. This is the first school for girls taught in this city, a place of ten thousand inhabitants. The number of Christians is about forty.

A school at Lamyit has been in progress during the year; the reports received are favorable. No foreign lady has ever been in either of these places. A curious and noisy crowd will be inevitable when such visit shall be made.

Hi Cho, Chung Kwong, and Peh Leng, formerly scholars in the boarding-school, have been teaching at Tungton, Yekyong, and Chongseng, each in her own home. Their pupils have made good progress. Hi Cho is the only Christian in the village where she lives, a place containing over four hundred persons, and is also the only woman in the place that can read.

The Tiangpwotan school is at present closed. Two children belonging to the owner of the school-room died of small-pox; and the teacher was forbidden the use of the house any longer, as the reading of the "Jesus Books" was the supposed cause of the deaths. The school was moved to a neighboring village. The children there, all belonging to the large-footed class, as soon as the busy season came, left to work in the fields. The Tiangpwotan people are now desirous to have school there again; and it will be reopened during the winter.

Once a week those of the day-school teachers who are not too far away meet for instruction, bringing with them such of their neighbors and friends as can be induced to come. In the day schools, the children, being from the poorest families, where they are put to work at a tender age, receive one cent per day, to compensate for the loss of their earnings, which they would get if they were not in school.

Tong Chio (one of the deaconesses) has worked diligently all through the year, doing what she could to instruct the women in the villages around. She is an excellent talker, and very zealous; she has also made herself useful in visiting the girls who have gone out from the boarding-school. She is learning to write, and, as she becomes able to read more readily, can render efficient help in looking after the day schools.

These are all supported by the Baltimore and Northwestern Branches of the Woman's Foreign Missionary Society.

Foochow, China, Oct. 15, 1873.

ORPHANS IN MEXICO.

BY MRS. DR. BUTLER.

1. CHUCHA LOPEZ (literally Jesus Lopez) was given to the mission on the 17th of September, 1873. Her parents are both dead; and her stepfather, being a poor man, felt it would be a benefit to the child to have her cared for by the mission: so he gave her to the Woman's Foreign Missionary Society. She is eight years of age, and seems to be a pure Indian. She has the large fine black eyes and black hair of her race, and is quiet, docile, and attentive to her studies. We hope much for her and from her in the future.

2. Edwarda Acosta was given to the mission on the 30th of October, and is about seven years of age. She is the daughter of a poor woman whose husband deserted her. Edwarda is a pretty looking child, with brown eyes and brown curly hair, lively, almost volatile in her disposition, but promises well in every way.

3. Josefa Vargas is eight years of age, a happy, bright little girl. She can read a little, promises to be a good scholar, and, we trust, a good child.

4. Alberto Vargas, a fine boy of ten. He knows how to read and write, and is somewhat advanced in arithmetic.

5. Fernando Vargas, a lively little fellow, six years of age, full of fun and spirits, and already displaying capabilities that promise well for future proficiency.

6. Wenceslao Vargas, a little boy, four years of age, plump in figure, with brown skin, and the hair and eyes that tell of mixed descent.

These last four, three brothers and a sister, are orphans truly. Their father is dead; and their mother is a hopeless lunatic. They have come from the neighborhood of Pachuca, and are legally made over to the mission.

Sisters of the Woman's Foreign Missionary Society, we have taken them in your name, and commenced *your* orphanage. Though rather crippled for suitable accommodations just now,

we gladly care for them, as best we can, till we have the Home prepared for them, which your liberality enables the mission to procure. Here is another responsibility for you, — nay, rather a glorious opportunity to raise up an army of workers for the living God, who will bear the standard of Immanuel here in Mexico, instead of the image of the Virgin of Guadalupe. You are to toil and pray and give for them, and for those who are to have the serious task of training them. Your daily prayers are to ascend, and fill the "golden vials" which we are told are full of odors, which are the prayers of saints, and which are wafted before the throne whereon the Lamb sits. He will accept the incense, and bless you for this, and for all you are doing in his name.

Six orphans in Mexico! We must not stop at this number, but increase to hundreds, proving ourselves to be steadfastly abounding in this work of the Lord.

SUPERSTITIONS OF THE COPTS.

ENGLISH visitors frequently ask, with a very natural interest, after the Christian remnant of the old Church of Egypt; but many of them seem to anticipate that this remnant is very far superior to the Moslem population, mentally and morally, and in all ways: supposing that Christianity mingles with all, and purifies, more or less. But, alas! there are but very few (as far as the experience goes, not of myself only, but of those who know far more of them) with whom that Christianity is more than a name. They will speak respectfully of Christ, and assure you that He is the Head of the faith, and the Saviour; but, after a little conversation, or even mere observation, you can soon see that the Virgin and saints occupy a position in their minds quite as high, and in many a great deal higher, than Christ. But more than this, they are the prey to vain and miserable superstitions, which really hedge them round, as if with a plantation of thistles. The fear of the evil eye is worse with them than among Moslems. Here is one instance. A woman of whom I have long known a little, and to whom I have often read the gospel, and spoken very plainly about it, has had the misfortune to lose a great number of

infant children,—some at birth, some after a few weeks or months. One daughter, the eldest child, was the only survivor, in fact, of nine; all the infants were boys. At last another (a girl) arrived, and the mother and the female relatives immediately covered its face with a thick piece of muslin, that no one should see it. The child is now a year old, and, except in strict privacy with its parents, is constantly veiled in this way, and its nearest friends have never seen its face. They hope to avert Satan's power by this trick; nor does their priest appear to expostulate, though he must be aware of it; for among the Copts everything is known about each other. The younger sister of this woman was long a teacher with me, and both I and Mrs. Shakoor had taken great pains to enlighten her mind; but, though clever and bright, she was always self-righteous, and, therefore, has never given her heart to Him who is meek and lowly of spirit, and who gives grace to the *humble*, but not to the proud. She was willing to follow a good deal of our advice with her first child; but her mother and mother-in-law so tormented her for keeping it clean, and for not keeping the Church's fast while nursing it, that, at last, she yielded to them, and allowed it to be managed like others. It died in teething, as we know often happens with the utmost care; but dirt is no safeguard; otherwise, as I can testify, the poor little girl must have survived. After a long interval, another little one was sent to gladden the childless home. I asked the grandfather, who is our cook, whether it was son or daughter. He replied, stammering, he didn't know. I asked her cousin, our teacher, who had been at the house the day of the stranger's arrival. Same reply; and what surprised me much, it was given for four or five days by every one of whom I asked; nor would either the grandfather or friends tell me if the new baby was well, nor anything about it. Mrs. Shakoor went, as is customary, to visit the young mother. I was not well, and could not go. She told me that the women were not very willing to let her look at the baby, lest she should praise it; but she spoke strongly and affectionately to the mother, warning her of the folly of such conduct, and of its being displeasing to God. I asked the cousin when this absurd concealment ceased. "About

seven days," she said; "it is named, and then they are not afraid to say it is a boy." This ceremony is only observed with boys; so, in reality, every one knows it is of the honored sex, because it is not done with a girl. "So," I said, "after seven days you cease to worship the Devil, and begin to allow God's power?" The woman looked surprised. "Yes," I said, "that is really worshipping an evil spirit, and not our good God. He sends a little child as a gift to the parents; and they hide it, and refuse to rejoice, or to tell their neighbors what good things the Lord has done for them, and cover it up, and make all sorts of silly ceremonies about evil eyes; is not that devil-worship?"—"Well, it looks like it," she owned. "If God chooses to take away a child," I added, "He can do so, hide it or not. Why not trust to Him from the first?"—"It would be better," she said.

—Miss M. L. Whately, in "*Female Miss. Intelligencer*."

OUR PUNDIT.

"PUNDIT, what does that mean?" It is not an English word; still, perhaps you would find it in "Webster," like many words transferred from other languages to our own. This comes from the Sanscrit. A Pundit is usually a Brahmin; that is, a high-caste Hindoo, but especially of the priest caste, who read and explain the *Shasters* to the people, and are considered learned, in the Hindoo sense of the term. From his infancy, he has had a long and rigid course of home training. In a Brahmin family it is the father's daily special work to teach his son not the language which he speaks and hears; hence it is very hard for him to learn, and many are the chastisements he has to endure during the process. I asked our Pundit, "How *did* you learn to read the Sanscrit *Shasters* when a boy?"—"My father," he said, "beat me awfully; and sometimes in cold weather he would punish me by pouring cold water on my head, or in other ways torture me. I studied, because I was afraid to do otherwise, and learned to repeat what I did not understand at all. Our way of teaching," he added, "is very bad. I thought I would never teach in that way; but I beat my boy this morning."—"Why did you do that?" I asked. "This morning," he said, "after I had finished my prayers, — I spend exactly *two hours* every morn-

ing in reading the *Shasters* and praying, — I called the boy to read: and he did not come at once; so I beat him." This is the way the Brahmin boy has the Sanscrit *Shasters* beaten into him. And he comes out a *learned* man, though I am told there is not a Brahmin Pundit living who has read *all* the sacred books, — the four *Vedas*, fourteen *Shasters*, and eighteen *Puranas*: some of them, the Pundit says, are lost altogether. Among the priests, these books are kept in existence only by being copied by hand on palm-leaves; and this tedious process is no doubt being neglected in these more enlightened days.

—Mrs. Ward, in "*Helping Hand*."

HEATHEN WOMAN'S FRIEND.

BOSTON, FEBRUARY, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

APPLICATIONS are frequently made to the Agent for back numbers of the "Friend," and indeed for complete files of the paper from the beginning. As the paper was not stereotyped during the first year and a half of its publication, it is impossible to comply with these requests.

All, or any numbers, from the first issued, up to January, 1871, are desired. Any ladies having these, and not caring to keep them, are earnestly requested to send them at once to Mrs. Daggett. If they will give their addresses, the postage will be remitted, accompanied by the hearty thanks of those thus accommodated.

THE Sixth Annual Meeting of the Woman's Board of (Congregational) Missions was held in Boston January 6th and 7th.

As usual, addresses and communications of great interest were given. The reports presented indicated a considerable growth and extension of the foreign work, particularly in the department of schools. Six new missionaries had been sent to Japan, Ceylon, Bombay, Constantinople, and Mexico; and the society had also assumed the support of ten married ladies, who are doing special work among the women, making the present number of missionaries fifty. The total receipts of the Board for 1873 were \$65,-683.13.

We rejoice in these indications of the Lord's favor to earnest workers.

HOW SHALL WE SUSTAIN AUXILIARIES?

THIS question is more frequently asked of the secretaries than any other. It is easier to form a society than to sustain it.

In representing the Cincinnati Branch in this regard, let me come at once to practical suggestions, through the example of some of our successful workers.

Our lamented Augusta Clark Cole, President of St. Paul's Auxiliary, Cincinnati, used the following methods with eminently satisfactory results:—

1st. She held regular meetings of the society once a month, and always *had a meeting*, no matter how few were present. The ladies soon learned to depend upon not being disappointed.

2d. She gave the treasurer such instructions and assistance as enabled her to keep accounts accurately and neatly; also assisting the secretary in keeping a correct and business-like report of each meeting.

3d. She made the sessions pleasant to all, without disorder or confusion in the transaction of business.

Perhaps the most effective feature in her system of work was this: she procured from the church record kept by the pastor, and from other resources within her reach, such information as enabled her to make out a complete directory of the names and residences of all the church members. Then she purchased a number of small blank-books, and copied into each the names and residences of twelve or fifteen of the members

living in the same neighborhood, or at convenient distances apart, giving one of these blank-books to each of several ladies, they agreeing to see personally those whose names were therein enrolled, and from them collect the two cents a week, or one dollar per year.

Mrs. L. D. McCabe, of Delaware, Ohio, whose auxiliary already enrolls *twenty life-members*, and which rarely fails to contribute \$250 per year to our treasury, very kindly sends me her plan of operation.

"We hold regular monthly meetings, beginning promptly at the time assigned, holding ourselves strictly to the business in hand, dispatching it as speedily as possible.

"Frequently one has been appointed to bring either original or selected matter, relative to our work, for a brief reading; this we find invariably interesting and profitable. Three of our quarterly meetings are public, varied as the circumstances suggest. Sometimes we hold them in the lecture-room, occupying the first hour of the evening—never more—in literary exercises of missionary character, mingled with singing, gentlemen invariably participating. After this hour, the evening is devoted to social purposes,—simple refreshments being for sale, costing us very little trouble to prepare, and sold at a just price. A fee of ten cents each is asked at the door. A 'hand-shaking' committee (large) is always appointed, to see that none be neglected.

"In summer, we have missionary picnics on ground near by, conducted in much the same manner.

"Once a year our meeting is held Sabbath evening, consisting of spirited addresses from both men and women, clergy and laity. At all our meetings, our funds have been increased, and sentiment created. Monthly tea-meetings are becoming popular, with manifest increase of interest. We assemble at four o'clock, P. M., each lady bringing a part of the simple tea. The hostess prepares a cake, for which five cents per slice is paid by those who partake. After business is over, we have a season of prayer, after which, supper and sociality, or some appropriate reading. A class of little girls expose for sale such articles as they have prepared by meeting weekly, to sew. A mite-box stands, or is passed, to receive offerings. These meetings are deservedly popular. A life-

membership is always kept before the society, as an object of contribution.

"We resort to every expedient before we incur any expense; do not send for speakers — ladies or gentlemen — whose expenses must be met, but lay hands on any or all *at home* who can contribute to the creation of interest in our work. Our monthly meetings are not largely attended; but we plan and go forward just as though they were. Our public sessions are largely attended, and successful. We have committees appointed to canvass for the 'Heathen Woman's Friend'; also a collector, yearly elected, to assist the treasurer in obtaining membership dues.

"Our auxiliary at Williams Street is four years old, thoroughly established, and doing, we trust, a blessed missionary work for ourselves at least. The social, literary, and religious element, so quietly combined, furnish for us continued recreation and profit; while they ensure the life and success of our undertaking."

In Cleveland, on account of pressure occasioned by church furnishing, and extensive home-missionary operations, we have been obliged to content ourselves simply with collecting the dollar per year from as many persons as possible.

Some time since, a programme of missionary topics was prepared, assigning to ladies from each charge one of these for discussion; for instance, "The Language and Literature of India" called out an æsthetic article from one of our pastors' wives; while "Mission Schools" was given to one of the best intellects among our teachers. The pastors also participated, — every variety of talent being impressed into our missionary work. We have eight auxiliaries in the city. Of these, the First Methodist Church, being a powerful centre, has a delightful society; its president and recording secretary called personally upon every woman belonging to the church, soliciting her name as member and subscriber. Scarce one refused; and, in cases where actual poverty prevented the giving of one dollar per year, wealthier ladies made such annual members.

The monthly meetings of this auxiliary are refreshing, a short report of each being made to our city papers, so that ladies of other denominations are visiting the sessions, to learn our methods.

In this auxiliary alone are no less than eight ladies who write essays or make addresses; among the latter is one of threescore years and ten.

In February, our anniversary will take place; when Rev. and Mrs. Sites, of the Foochow Mission, are to be with us. These annual gatherings bring crowded houses, and a large number of gentlemen as honorary members.

In Akron, Ohio, is a novel feature. The corresponding secretary of the missionary society is, as may be supposed, a diligent Sabbath-school worker. She has named her elegant class-room "India," it being thus announced by card over the entrance. The pastor has formed into a Tuesday class all the officers of the auxiliary, the president being its leader.

Once in four weeks, after class-meeting, the executive committee of the auxiliary has a session, when interesting exercises are planned for the quarterly meetings, which are held in presence of the whole church.

This room "India" is made the nucleus for missionary intelligence. Books and papers pertaining to the Lord's work in foreign lands are deposited here. A missionary cabinet — curiosities and specimens from the Orient — also enrich the room. This auxiliary has one hundred and fifty annual members, — six life, — and the interest steadily increasing.

Says one, "This is all very fine: but what shall a little society do, remote from centres of wealth, inaccessible by railroad, out on the country circuits, for instance?"

Let me give the readers of the "Friend" a report from the fourth appointment on a two weeks' circuit, — the Baptists and Methodists, — holding service in the one little meeting-house alternate Sabbaths, where three years since a foothold for our society seemed almost useless to hope for.

The name of the leader of this little band of thirty members is Rose; and surely a more fragrant flower never bloomed in the garden of the Lord.

She says, "Our last meeting was a success, so far as edifying the aged Christian, but almost too devotional for the young; so I try to change the programme, to suit all that attend our exercises. Next Wednesday we have a tea-meeting. There

are a few young ladies that learn pieces I select from the 'Heathen Woman's Friend.' These, with our three reports and my plea, will finish. Before long, I shall have several repeat two verses of Scripture each, a few words read about Bible readers, and some poetry, alternating with singing missionary lines, gathered from the different Sabbath-school books. My son plays for the singers. We must *interest the young* in this missionary work, — so many girls growing up! I have them take part, and am surprised at their readiness in speaking. There are nine girls in my Sabbath-school class between fourteen and eighteen years of age; and I have so good an opportunity to impress them with our dear Saviour's mission. They will be laboring as representatives of Christ long after my work is done."

One consecrated woman in a neighborhood or community, one thoughtful mind, fertile in resources, can create missionary fervor, which will pervade every heart and strengthen every mind in a whole section.

M. B. I.

Cleveland, Ohio, 1874.

MRS. PARKER writes from Moradabad, under date of November 14th, "I am sure you will all be glad to hear that God's Spirit has been poured out in a remarkable manner upon our English congregation; and many, who three months ago were in sin, walking the broad road to death, are to-night singing the praises of Jesus: and the experiences they are relating in class-meeting to-night are so clear and so satisfactory that it gives us great pleasure to listen to them. Our native work is greatly strengthened by this new element of power; because these people not only aid us by their example, but by their earnest prayers and efforts to do good. We had hoped that we might see a genuine revival among the natives before this; but we are still watching and waiting for this, which to us would be exceeding great joy.

"We have an English Sunday school for children, who are nearly as ignorant as the heathen, in the city. The girls and boys are learning to sing our Sunday-school hymns; and they are studying the 'Lesson Leaves,' such as are used at home.

"Our Christian Sunday-school for the native

Christians and their families is becoming very interesting indeed. There are usually over one hundred present. Three Sunday schools in the city are kept up regularly for Mohammedan and Hindoo girls. The girls come very cheerfully, and seem to enjoy being taught concerning those things which relate to their welfare in a future world. One of these schools we had photographed; and I shall send you one of the copies soon. It was a great event to the girls and women; and we had some difficulty in persuading them to allow the photographer to see their faces.

"These schools are held in the rooms used for the day schools; and those who attend are mostly from our day scholars. We have fourteen day schools at present, — eleven for Mohammedan and three for Hindoo girls.

"Our little Sunday-school papers are read in all these schools. Several of the girls can repeat the Ten Commandments and the first part of the catechism. They never seem to tire of the hymns. The women who come in to listen to the singing often say, 'That is true,' — 'How good those words are!' and other like expressions.

"These schools give us access to many homes; and, through those we teach, very many more are brought to listen to the word of truth. There are a great many women who desire to be taught in their homes; and almost every week we have some urgent call to go to new places. We are doing what we can in this department of our work, always hoping to be able to do more.

"We distribute a great many books; and no doubt through them much good will be done. 'Little Henry and his Bearer' has recently been translated, and printed at our mission press. It is a great favorite with the children; and I have many calls for it."

EXTRACT FROM A LETTER FROM E. B. S.,
WILMINGTON, DEL.

My missionary spirit has been wonderfully revived of late. Shall I tell you how? Following (through the medium of our Sunday-school lessons) our blessed Lord through his sufferings, trials, scourging, and crucifixion, I made it, or it was made unto me, such a personal sacrifice,

so absolutely for me, that I seemed to lose consciousness it was for others as well. I participated in the hasty preparations for sepulture, and repaired thither early in the morning "to see the sepulchre," — not to mourn a slain Master, or to embalm the dead, but to see the depths of humiliation into which he entered *for me*; and I think with something of the same force with which the message came to those Galilean women, it came to me, "*Go QUICKLY and tell*" the good news of a risen Saviour.

Then came the expansive vision, that took in the dark lands of heathendom, as beneficiaries of that atonement that passeth comprehension; and I have longed for the whole world to know the blessed experiences and revelations that await all who truly seek Jesus.

THE "FRIEND" MAKES FRIENDS.

A SISTER writes as follows: —

One of my subscribers said to me the other day, "Oh, my last paper was so intensely interesting that I could not lay it down until I had read every word of it!"

A friend of mine, living in New York, gave me her name as a subscriber to the "Friend." Her husband, a very good man, seeing the paper in the house, took it up, and read it, and in a little while became very much interested in our society. Very soon they sent me word they would like a mite-box for the children; and soon after the gentleman sent me a check for thirty dollars, saying he would like to have an orphan child in India named after his wife. The contents of the mite-box for the year were ten dollars. Mr. Q—— has now formed his Bible class, which is very large, into an auxiliary society, himself receiving from two to five cents a week from each member. He tells me that an Irishman, one of his scholars, living with a Catholic family in the place, brings him from *that* family five cents weekly from four of its members, and two cents from a fifth. Twenty-two cents from a *Catholic family!*

I think Mr. Q——'s little band will send at least one hundred dollars to the society this coming year. And all this came from his wife's having subscribed for the "Heathen Woman's Friend."

We seldom allude to the many kind and encouraging words sent to us by interested readers; but possibly an incident like the above may do good, by showing how much may result from the introduction of a single copy of our little paper into a family where its visits are as yet unknown. Who does not know of such a family?

ENTERED INTO REST.

MRS. EUNICE H., wife of Rev. John E. Newhouse, of the Northwest Indiana Conference, died Oct. 3, 1873. "Her zeal for the missionary work was always in advance of her physical strength; she was a constant contributor to, and an industrious laborer in, our society."

Died at Shawnee Mound, Tippecanoe Co., Indiana, on the morning of Dec. 31, 1873, Sister Jane W. Queharry. When the tidings came, her lamp was trimmed and brightly burning.

S. A. C.

Mosair.

— W. F. M. S. : — Work — Faith — Money — Salvation.

— WE should give as we receive — cheerfully, quickly, and without hesitation. There is no grace in a benefit that sticks to the fingers.

— As the farmer can do much, working *with* Nature, and almost nothing working against her, so we can accomplish much if we work *with* God, on ground which he has prepared, at the seed-time of his appointment; otherwise, we labor to little purpose. The breaking down among the nations of moral as well as political barriers should be heeded as a sign by God's people.

— TO-DAY there are in Madagascar little under half a million of nominal Christians; there are about twenty thousand scholars attending the schools, and between six and seven hundred churches. The Bible has been translated, and many other books have been written in this language; and in one year above a hundred and fifty thousand different Malagasy publications *were sold*. The Christians maintain a hundred and twenty native evangelists, to work in the remoter districts of the central province. It ought

always to be remembered that these churches were built, and are maintained entirely, by the native Christians. — *Miss. Magazine.*

— WHILE the Japanese are looking to us for an example by which to remake their laws, customs, and language, they have a custom which we might do well to imitate in spirit if not in the letter. It is a musical accompaniment, which is heard in their worshipping assemblies, caused by the dropping of coin, as they become excited in the utterances of the speaker. In proportion as their hearts warm, the pennies drop upon the floor, to be gathered up by the priest after the service. — *Mrs. Mary E. Willard.*

— THE Saviour's precept about straining at a gnat and swallowing a camel finds an illustration among the money-lenders of India. As all life is held to be sacred, they go into the fields and feed ants with sugar, and suspend baskets of grain from the tops of their temples for the fowls of the air. Yet they not only take interest from poor people at 100 or 200 per cent, but loan money expressly with a view to seize the property of their creditors in an unfortunate hour, and take cattle, houses, and lands totally from them. They would see a man starve, though they would n't kill a flea or a mosquito.

— FROM an account of a journey among the tribes of farther India, we take the following interesting description of the Padoung women:—

"The women have the peculiar custom of wearing coils of brass wire around the neck. They begin to put the wire on in girlhood. It is of the thickness of a man's little finger; and I have counted in one coil twenty-five rings. On the back of the neck is a small coil, projecting like a handle. This custom gives the women a stiff, ungainly appearance. If the coils are removed, so dependent has the neck become on it for support, that the head hangs over helplessly. The women also wear brass rings on the leg from the ankle to the knee,—two or three *viss*¹ on one leg.

— THERE is abounding encouragement to the further prosecution of this grand and noble undertaking of missions to the heathen, in the answers to prayer that the church of Christ has

¹ A viss is 3.65 pounds.

evidently received; in the multitudes who have believed and have entered into rest, or are still passing onward to their reward; in the wide and effectual door that has been opened in many lands; in the countless benefits, both direct and indirect, that have followed in the footsteps of the servants of Christ; in the wonderful concurrence of events and discoveries by which every movement is facilitated, and employed by the hand of Providence to further the ultimate purposes of his will; in the grand uprising of the Christian churches of every name, notwithstanding their many differences, to fulfil the commission of their Lord. — *Dr. Underhill.*

LITTLE things and little people have often brought great things to pass. The large world in which we exist is made up of little particles, as small as the sands on the sea-shore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky on a dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good, if he or she will try. There is nothing like trying. — *Dr. Chalmers.*

Children's Corner.

NOISY BEN.

O, VERY noisy was little Ben,
With his hobby-horse and soldier-men!
Bennie was General Sherman to-day,
And "his march to the sea" through the nursery lay.

Right through the nursery, where mamma sat
Mending and darning, and all that,
Weary-eyed, and with aching head:
And she longed for the time when Ben went to bed.

The battle grew fierce, and fiercer still:
Ben fought his foes with a right good-will.
Mamma sighed, and (what farther excuse?)
Waved the sock she was mending for flag-of-truce.

"Here is a penny, if you will sit
Still in your chair till the lamps are lit;
Safe in the mite-box it will go,
To save the poor heathen that Jesus loved so."

The peace was won; and Ben sat down,
Penny in hand: his curls so brown
Fell down quite over the eyelashes deep,
And the tired little hero was fast asleep.

O, very noisy was General Ben,
With his prancing horse and soldier-men;
The battle over, the trophies sweet
He has brought to the loving Saviour's feet.

"THE Doll Mission" takes a vacation this month, that the dear children of the "Corner" may read Edward Eggleston's true story of the brave and earnest "girl missionary" of the frontier. Cousin Alice hopes to tell you all, in next month's chapter, how Katie's first missionary lesson came to her.

A GIRL MISSIONARY.

BY EDWARD EGGLESTON.

TEN or eleven years ago, I was pastor of the little Methodist Church, in the city of Stillwater, Minn.; which is not a city set on a hill, but a city set on several hills, where you go down a long flight of wooden steps to get to the store, the post-office, or the church, and perhaps up another street-stairway to call on your friend who lives over on another hill, and where even the grown-up people take sleds and go coasting in winter-time. I will tell you, young readers, if you will promise not to tell any of the big folks about it, that I have even coasted a little myself, with my wife on the sled with me! But then, I was in good company. Ever so many other big people with young souls were sliding at the same time.

But I did not mean to tell you anything about Stillwater, or its hills, or its fine coasting, or its millions of pine logs, or its saw-mills and booms, and its beautiful Lake St. Croix, — I was only going to say, that, while I was pastor of the Methodist Church in that town of hills and saw-mills, I happened to be riding in a buggy with my good friend, the Rev. Mr. Howells, who was pastor of one of the Presbyterian churches, and who was such a good companion that I often climbed down off the hill on which I lived, and

then climbed up on to the hill on which he lived, to enjoy his society.

But, dear me! I shall never get on with my story, at this rate. Mr. Howells and myself were one day driving together, when we came to Cyphers' Lake. This beautiful lake was named for the first landlord, who kept a sort of tavern on this lake. He was called "Bun Cyphers"; and his house was said to have been frequented by gamblers. But Bun Cyphers had gone; and the house was more respectable, though it was still a place where there were accommodations for "man and beast." The beast drank good cold water out of the lake on one side of the road; and the unfortunate man drank whiskey in a bar-room on the other side.

My friend Mr. Howells proposed that we should get out and go in. He said he wanted to introduce me to a Sunday-school superintendent. A Sunday-school superintendent in a bar-room was a queer thing, — such a thing as I had never seen. We went into the bar-room, and spoke to the landlord, and he led us into the adjoining sitting-room. There Mr. Howells introduced me to the superintendent. Who do you think he was? It was not a *he* at all, — but a girl of twelve, the daughter of the man who kept the house. She had attended Sunday school in Mr. Howells' church in Stillwater, and had been very much attached to its privileges. When her father removed to Cyphers' Lake, she felt the loss of the school a great deal; and so she gathered the neighboring children of that benighted region together, and organized a Sunday school. As soon as Mr. Howells and his Sunday school heard of it, they sent the little missionary a stock of singing books and library books. I learned that her father kept order among the boys; all the rest this enterprising little girl did of herself. Was not that nice? *She did what she could.*

Now, I suppose some girl who reads this will think that it would be "ever so nice" to be a superintendent; and perhaps she is even now regretting that her father does not keep a saloon on some backwoods lake, so that she could be a missionary. But that is not the moral of this story. You ought to be a missionary in some way. Have you done what you could where you are, as she did what she could where she was?

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Persons desiring to make bequests or devise to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

CENTRAL BRANCH.

	Cor. Sec.	Mem.	Sub. E. W. F.
Milton, Northumberland Co.,	Miss Carrie Porter.		9
Lewistown, Mifflin Co.,	Miss M. McCord.		14
Broad St., Philadelphia,	Miss M. Wilt.		
Huntingdon, Huntingdon Co.,	Miss J. McCullough.		
Pittsboro, Luzerne Co.,	Miss Flora A. Harrow.		9
Townville, Crawford Co.,	Mrs. J. F. Stevens.		19
Wharton St., Philadelphia,	Mrs. E. J. Kenney.		

Mrs. J. L. Keen, Cor. Sec.

CINCINNATI BRANCH.

Kremer Church, Steubenville, Stub. Dist., O.,	Miss Ida M. Bracken,	34	12
(Organized by Mrs. A. S. Clason.)			
Mt. Victory, Del. Dist., O.,	Mrs. E. Converse,	23	6
Zanesfield, Del. Dist., O.,	Miss Emma Altman,	11	11
York Centre, Del. Dist., O.,	Mrs. Penella Hoover,	15	9
(Organized by Mrs. Mary R. Haynes.)			

Life Members.—Trinity Ch., Cincinnati, O., Mrs. Rev. D. Moore; Hilliard Aux'y, O., Mrs. Rev. E. G. Miller.

Correction.—In list of Life Members in Jan. No., Cardigan should be Cardington, O., Mrs. Wm. Shunk.

Mrs. G. E. Doughty, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

DEC. 1ST TO JAN. 1ST.

NEW ENGLAND BRANCH.

Maine.—Biddeford Aux'y, through Mrs. A. S. Ladd, Mite Boxes, \$1.00; Memberships, \$13.00; Bangor, 1st M. E. Church Aux'y, through Mrs. G. R. Palmer, 8.00. Total, \$22.00

New Hampshire.—Tilton Aux'y, thro' Mrs. F. I. Goodrich, \$10.00; New Market, thro' Mrs. O. W. Scott, \$3.00; Dover Aux'y, thro' Mrs. W. A. Morrill, \$15.00. Total, \$28.00

Vermont.—Stamford Aux'y, thro' Mrs. Bancroft, \$3.08; Ascutneyville, Mrs. C. J. Haskell, \$1.00. Total, 4.08

Massachusetts.—Boston, Mrs. A. F. Norris, \$1.00; Tremont St. Church Aux'y, thro' Miss M. S. Soule, \$3.00; Orrison C. Ellis, Mite Box, \$1.00; Church St., thro' Mrs. Poland, \$4.00; Chelsea, Walnut St., Mite Boxes, \$10.00; Park St., thro' Mrs. Ellen Stone, \$1.00; from the Room, \$10.00; interest on deposits, \$195.58; Cambridgeport, Harvard St., through Mrs. J. R. Farwell, proceeds of coffee party, \$101.46; Mite Boxes, \$7.24; Membership, \$6.00; in all, \$114.70; Cambridge, North Avenue, thro' Miss L. A. Campbell, \$18.00; Newton Centre, Mrs. Marshall S. Rfoe, Mite Box, \$3.00; Dedham, Mrs. Rev. Z. A. Mudge, for support of Sarah Tannatt Goodridge, at Bareilly Orphanage, \$30.00; Ashland Aux'y, \$15.00; Marblehead, Mrs. Susan C. Fish, \$5.00; Miss Isabel Fish, \$1.20; North Bridgewater, Miss Deborah Thayer, \$1.00; South Harwich, Life Membership of Mrs. Obed Nickerson, \$20.00; from Sabbath School, \$6.30; Laura D. Hall's Mite Box, \$0.50; in all, \$26.80; Haydenville, through Mrs. Rev. J. S. Barrows, \$3.75; Springfield, State St. Church Aux'y, through Mrs. W. D. Stevens, \$25.14; Monson Aux'y, thro' Miss E. A. Fay, \$4.25; Peabody Aux'y, thro' Mrs. Maria L. Stiles, \$7.50; Waltham, through Mrs. Bolton, \$6.15; Fall River, Mrs. J. D. Hathaway, \$1.00; Mrs. G. E. Reed, \$1.00; Lincoln, Mrs. Amos Hagar, \$1.00; Mrs. H. F. Weston, \$1.00; Miss Martha Jones, \$1.00. Total, 492.07

Rhode Island.—Providence, Auxiliaries, through Miss Anna M. Browne, \$32.00; Bristol, State St. Church, thro' Miss M. A. Wood, \$21.00. Total, 53.00

Connecticut.—Norwich, Central Church Aux'y, thro' Mrs. C. F. Geer, \$16.00; Union Aux'y, thro' Mrs. N. G. Lippitt, \$58.00; South Coventry, M. Howard, \$7.50; Miss H. A. Gardner, \$3.00; Miss E. Gardner, \$1.00; Norwalk Aux'y, thro' Miss Rebecca E. Fitch, \$15.00. Total, 100.50

Sum Total, \$699.65

Correction.—\$40.00 reported in January No. from Wesleyan Aux'y, through Miss Ingalls, should read: West Lynn, Boston St. Church, \$24.00; South St. Church, \$16.00.

Life Members.—Bristol, R. I., State St. Church, \$20.00 paid by Mr. G. H. Farrington to constitute Mrs. Elizabeth S. Farrington L. M.; Norwich, Union Aux'y, Mrs. Rev. I. M. Bidwell; South Harwich, Mass., Mrs. Obed Nickerson; Chelsea, Mass., Walnut Street Church, Mrs. Mary A. Noyes, Mrs. Atwood Rich, Mrs. Laura S. Cone.

706 Tremont St.

Mrs. Thomas A. Rich, Treas.

NEW YORK BRANCH.

New York.—Trenton Aux'y, thro' Miss Philip Egert, \$10.00; Pulaski Aux'y, through Miss Clarissa Farmer, \$10.20; Syracuse, University Av. M. E. Church, through Miss Clara Andrews, \$9.37; Ithaca Aux'y, through Mrs. H. Gee, \$23.25; West Winfield Aux'y, thro' Miss Mina Morgan, \$10.00; Sing Sing Aux'y, through Mrs. Mary E. McCord, \$75.00; Ludlowville Aux'y, through Mrs. H. D. Cutter, \$4.00; Watertown, State St. M. E. Church, thro' Miss Mary S. Winslow, \$24.35; Fair Haven Aux'y, thro' Mrs. Rev. N. Sutton, \$3.75; New York Mills Aux'y, thro' Mrs. H. Woodward, \$10.25; Miss Smack, New York City, \$1.00; Troy Aux'y, thro' Mrs. Hillman, \$8.00; Hoosick Falls Aux'y, thro' Mrs. Stockwell, \$15.50; Cohoes Aux'y, thro' Miss Lizzie Buss, \$33.00; Vail Avenue Aux'y, thro' Mrs. C. H. Davis, \$9.00; South Lansing Aux'y, through Miss Eva Field, \$7.00; Auburn, 1st M. E. Church, thro' Mrs. Wm. Hosmer, \$14.00; Elmira, Hedding M. E. Church, thro' Mrs. E. R. Weaver, \$16.50; South Onondaga Aux'y, through Miss Sarah Thurston, \$2.00; Maine Aux'y, thro' Miss Sarah M. Hardendort, \$5.75; Herkimer Aux'y, through Mrs. W. R. Cobb, \$8.00; Wolcott Aux'y, thro' Miss C. L. Overton, \$4.00; Gloversville Aux'y, thro' Mrs. Charles J. Mills, \$16.00; Hamilton Aux'y, through Mrs. E. C. Bruce, \$5.00; Canandaigua Aux'y, thro' Mrs. Wm. Tezer, \$12.00; Cazenovia Aux'y, thro' Mrs. Rev. J. H. Hall, \$20.00; Buffalo, from Mrs. F. H. Root, to support an orphan, "Delia Root," \$30.00; New York City, Bedford St. Aux'y, thro' Mrs. G. Reed, \$54.00; New York City, 86th St. Aux'y, through Mrs. W. A. Owen, \$23.88; New York City, 43d St. Aux'y, through Miss C. Grinstead, \$22.52; New York City, Jane St. Aux'y, Mrs. I. Vanboskerk, Mite Box, \$9.00; New York City, St. Paul's Aux'y, thro' Mrs. H. B. Lane, \$197.43, of which \$120.00 is from Mrs. Annie T. Jaffrey, for two years' support of Bible reader (Annie T. Jaffrey), and \$30.00 from Miss Mary H. Drake, balance on support of Bible reader (Caroline R. Wright), for 1875; New York City, Willett St. Aux'y, thro' Mrs. F. Holsten, \$14.70; New York City, 57th St. Church Aux'y, thro' Mrs. Hamilton, \$9.00; New York City, 18th St. Aux'y, thro' Mrs. Wm. G. Hutchinson,

\$19.50; Mite Boxes, \$5.50; Harlem, E. Branch Aux'y, thro' Mrs. Wood, \$1.80; Sale of birds and figures from Mexico, \$6.00; Newburg Aux'y, thro' Mrs. J. M. Stoutenburgh, \$50.00; Weedsport Aux'y, thro' Mrs. O. W. Burritt, \$5.65; Oswego, 1st M. E. Church, thro' Mrs. A. G. Currey, \$30.00, to be appropriated to the support of orphan named "Kittie Pease Horr"; Marcellus Aux'y, thro' Mrs. John North, \$6.00; Cazenovia Aux'y, thro' Mrs. Dr. Bass, \$2.70; Danby Aux'y, Mrs. D. H. Fluent, \$10.00; Smyrna Aux'y, thro' Mrs. A. A. Toby, \$2.60; Buffalo Aux'y, from Mrs. E. T. Bond, for support of orphan, \$30.00; Rev. C. T. Moss, of Illion, balance from Central N. Y. Conference, \$18.00. Total, \$907.26

New Jersey. — Newark, St. Paul's Aux'y, through Mrs. Isaac Cole, \$20.00; Newark, 8th Ave. Aux'y, thro' Mrs. Amelia Brice, \$12.00; Newark, Halsey St. Aux'y, \$45.00; Jersey City, Mite Box collected through Mrs. Rose, \$19.14, of which \$12.50 is for half-yearly support of orphan, "Grace DeVienne"; Hackettstown Aux'y, thro' Miss Celia Holt, \$8.80. Total, 104.94

Sum Total, \$1,012.20

Corrections. — In list of orphans in December number, report should read: "Jessie Mary Newell supported by Mrs. N. C. Newell"; also Mount Hernon Aux'y, instead of Mount Vernon. In January number, should have been reported Moravia, \$8.53, instead of \$1.53.

Rushville Aux'y, instead of Bushville; Mrs. Voegé, of Brooklyn, E. D., instead of Mrs. Hege.

NORTHWESTERN BRANCH.

Michigan. — Dundee, \$7.07; Richfield, \$8.00; Mt. Pleasant, \$10.25; Hanover, \$10.00; Cooper, \$5.20; Owosso, \$5.00; Sturgis, \$4.65; Chelsea, \$14.50; Ann Arbor, \$11.00; Mrs. M. A. Blanchard sends \$47.00, moneys collected for medical education fund; North Adams, \$12.50; Dansville, \$12.00; Centerville, \$8.75; Richland, \$7.17; Grand Blanc, \$3.30; Orangeville, \$4.10; Hubbardston, \$7.85; Dextero, \$9.80; Donation from Mr. Bristol, \$0.25; Olivet, \$5.00; Pentwater, \$2.75; Saranac, \$2.80; Flushing, \$17.30; Albion, from Mrs. E. A. Hoag for Life Membership of self, \$30.00; Portsmouth, \$10.00; Denton, \$6.00; Laketon, \$5.00; Pierson, \$6.50; Kalamazoo, \$6.05. Total, \$274.79

Illinois. — Polo, \$10.00; Eureka, \$16.00; Chicago, from Miss L. True, money received from the sale of photographs, through the Branch, \$40.00; Abingdon, Hedding College, \$12.00; Chicago, Clark St., \$5.00; Grant Place, \$21.00; Grace M. E. Church, \$13.25; Roscoe, \$7.22; Chicago, Trinity M. E. Church, for support of "Harriette Kidder Watson," \$7.50; Normal last payment on life membership of Mrs. T. Cooke Funk, to be used for Bible reader in India, \$11.00; Evanston, from Bro. Mark De Coudrea, \$25.00; Oak Park, \$39.00; of this amount \$9.00 towards support of a Bible woman; the remaining \$30.00 from Mrs. P. Smith, for support of orphan at Bareilly; Wyoming, from Rev. J. Agard, for Life Membership of himself, \$20.00; Chicago, Park Avenue, \$3.00; Richmond, for support of "Anna Potter," \$7.50; Wheaton, \$9.20; Jonesboro, \$28.00; Altona, \$10.00; Kewanee, \$7.26; South Rockford, \$12.62; of this amount \$5.00 from Mrs. G. Griggs, to complete payment on Life Membership; Rossville, \$14.00; Sunbeam, \$7.00; Ringwood, \$5.06; Evanston, Evanston College for ladies, \$1.80; Joliet, \$54.00; of this amount \$40.00 is for Life Memberships of Mrs. Dr. B. F. Allen and Mrs. Otis Hardy, and \$5.00 towards making Mrs. D. Casseday a Life Member; Cass, \$12.75. Total, 431.16

Indiana. — Huntington, \$4.00; Indianapolis, Meridian St. M. E. Church, \$83.25; Newport, \$10.00; South Bend, \$12.75; Fort Wayne, Berry St. Charge, \$8.10; Larwill, \$4.00; Lebanon, \$11.00; Pine Village, \$5.00; Indianapolis, Asbury M. E. Church, \$17.50; Richmond, Pearl St. Church, \$7.00; Delphi, \$4.00; Bethel, \$10.55; Mitchell, \$32.15; Brookston, \$10.00; Wooster Circuit, Jeffersonville District, \$3.00. Total, 222.30

Wisconsin. — Milwaukee, Summerfield Charge, \$8.00; Brodhead, \$6.75; Fort Atkinson, \$5.00; Eureka, \$5.51; Milwaukee, Spring St., \$23.04; Sheboygan Falls, \$10.00, of this amount \$5.00 from Sister M. Humphrey; Omro, \$4.80; Janesville, 1st M. E. Church, \$5.00. Total, 73.10

Sum Total, \$1,001.35

Correction. — The September number should have said Southwest Vienna, \$4.00, instead of Mt. Morris.

Evanston, Ill.

MRS. R. F. QUEAL, Treas.

CINCINNATI BRANCH.

Ohio. — Cincinnati, Seven Auxiliaries; Trinity, \$116.00; St. Paul, \$17.00; Christie, \$70.00; Wesleyan College,

\$12.00; Germania Soc., \$10.50; Asbury, \$2.00; Cummins-ville, \$6.00; Columbus, Third Avenue, \$4.50; Newark, \$25.00; St. Clairville (Mrs. H. C. Welday, for support of orphan, Belle Scott Welday), \$24.00; Ironton, Spencer Church, \$3.75; Somerset, \$6.00; Arcanum, \$8.00; Wau-seeon (from Ladies Lampart and Hoose), \$2.00; Hilliard, \$20.00; Charleston, \$9.40; Harmar, \$4.10; Armstrong's Mills, \$9.33; Barlow, \$3.50; Chillicothe, Walnut St., \$40.00; Edinburg, \$8.75; Mt. Pleasant, \$7.50; Marion, \$32.00; Lancaster, \$3.50; Mt. Union, \$28.71; Kirkersville, \$4.45; St. Clairville, \$11.00; Ansonia, \$5.00; Circleville, \$10.00; Alexandria, \$9.50; Pleasant Valley, \$3.25; Vienna, \$6.00; Bethany, \$4.00; Hebron, \$2.00; Westerville, \$6.00; W. Liberty, \$10.00; W. Lancaster, \$18.00; Centerville, \$5.50; Lewis Centre, \$4.25; Milford Centre, \$5.25; Pike-ton, \$15.00; Perkins, \$7.00; Worthington, \$1.25; Harris-ville (Miss Jennie Williams), \$1.00; Cambridge, \$8.00; Ashland, \$15.00; Greensburgh, \$4.70; Akron, \$40.50; Highland (towards support of S. L. Webster), \$12.00; Urbana, \$4.85; Grove City, \$6.67; Mainville, \$9.50. Total, \$682.21

Kentucky. — Lexington, \$24.00. Total, 24.00

West Virginia. — Morgantown, \$15.70; Parkersburgh, \$12.00; Wheeling, \$12.50 and \$62.98. Total, 103.18

Sum Total, \$809.39

Correction. — Last month Irving was credited with \$4.75; it should have been Quincy. William St., Delaware, was credited with \$1.40; it should have been \$140.00.

For information of Treasurers sending small amounts, we give rates of commission charged for post-office orders. Orders not exceeding \$10.00, 5 cts. Over \$10.00 and not exceeding \$20.00, 10 cts. Over \$20.00 and not exceeding \$30.00, 15 cts. Over \$30.00 and not exceeding \$40.00, 20 cts. Over \$40.00 and not exceeding \$50.00, 25 cts. United States Treasury Notes, or National Bank Notes only received.

MRS. DR. W. B. DAVIS, Treas.

Care of Mrs. Bishop Clark, Cincinnati, O.

BALTIMORE BRANCH.

Baltimore. — Bethel Church, N. W. Circuit, \$10.50; Asbury, Frederick City, \$4.00; Baltimore City Station, \$30.50; Eutaw St., \$86.42; N. Baltimore, \$52.00; Union Square, \$31.00; Mt. Vernon Place Church, \$31.00; Exe-ter St., \$31.00; East Baltimore, \$5.00; Columbia St., \$30.93; Madison Avenue, \$33.00; High St., \$10.00; Har-ford Avenue, \$5.00; Grace Church, \$25.00; Fayette St., \$30.00; Whatcoat, \$10.00; East Baltimore Meth. Prot., \$43.06; Orchard St., \$12.50; St. John's (I. Meth. Prot.), \$92.30; John Wesley, \$5.50; Baltimore Circuit, \$83.76; Bethel Church, \$3.10; Lutherville, \$10.00; Hereford, \$9.25; Stone Chapel, \$7.00; Catonsville, \$30.52; Jefferson Circuit, \$3.00; Frederick City, \$12.42; Washington City, Wesley Chapel, \$64.40; McKendree, \$20.00; Metropoli-tan, \$42.10; Asbury, \$24.50; Proceeds of Mite Boxes, \$12.69. Total, \$894.45

MRS. M. G. HAMILTON, Treas.

122 N. Green St., Baltimore.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah lxii. 11.*

VOL. V.

BOSTON, MARCH, 1874.

No. 9.

HUMILITY.

BY MRS. EMILY J. BUGBEE.

"THE censer swung from the proud hand of merit

Fumes with a fire abhorred,
While Faith's two mites, dropped covertly, inherit
A blessing from the Lord.

The white-robed saints the throne-steps singing under,

Their robes all meekly wear;
Their pauseless praise wells up from hearts which wonder
How ever they came there."

Oh, not through the works that we do,
Shall the guerdon be won;
Too feeble and faulty are they,
When the best has been done.

We cannot reach up for the crown,
And say, "Lord, we have earned,"
Because in the end 't will be found
That so much will be burned.

So largely has self been inwrought
In the bravest of deeds;
The folly and pride of our thought,
May God pity our needs.

And if he enlarges our sphere,
For the sake of his cause,
May we walk with caution and fear,
Lest the world suffer loss.

Let strife and ambition for place
Be kept under our feet,
And pray that the gifts of his grace
May still render us meet

To gather the ripe standing grain
With true wisdom and prayer,
Or follow the full loaded wain,
Humbly gleanings with care.

Of brave hearts and hands there is need
For the work pressing near;
There is room for the noblest of deeds
In the quietest sphere.

But keep us, our Father, from pride
In the things that we do;
And, drawing us close to thy side,
Make us honest and true,

And faithful in smallest of things,
Though our acts be unknown,
Refreshed from the sweet hidden springs
That gush nearest thy throne.

Cincinnati, Ohio.

CASTE DEARER THAN LIFE.

BY NANCIE MONELLE, M. D.

LATE last Sunday afternoon I was summoned to attend a Nawab's wife, who had been in a very critical condition for the last four days. After all the native doctors for miles around had tried their skill (through a thick blanket suspended between them and the patient), then my professional services were solicited. We travelled as rapidly as possible through the jungles and highways for twenty miles, before we reached the residence. When once there, we were led through the stable-yards full of elephants and horses, through various other enclosures, and finally through the court-yard to the zenana. As we were ushered in, I was not a little surprised to find a hundred and twenty eyes looking straight at me. Sixty women were before me, clothed in gorgeous apparel, and ornamented with rich

jewelry. The patient was lying on a low couch, in the middle of the room; of course we sat down, and were critically inspected by the assembled crowd.

At first, all the women were very shy, for they had never before seen pale faces, and possibly they expected us to be "as terrible as an army with banners."

After a while, the husband of the sick girl sent a messenger to say that she must not be touched by Christian hands, until her father (who had but very recently arrived) should give permission; and as he was sleeping, we must await his pleasure.

The waiting at last became painfully unbearable, and so Miss Tinsley and the servants who had accompanied me, sallied out on a tour of investigation, and soon found themselves in the presence of fifty or sixty Nawabs and retainers, who were assembled in solemn conclave. Miss Tinsley explained to them, in her energetic, enthusiastic way, and in her very best Hindustani, all the danger of delay. They replied that they knew it all, but that no one dared invade the privacy of the Great Nawab.

Miss T. said, "Somebody *must* do it, for the woman *must* have relief, or she will die."

After much argument and persuasion, one trembling individual ventured to interrupt his lordship's nap; and as he came forward in his gold, mitre-shaped cap and rich robes, the nobles and retainers salaamed profoundly, as they parted to give him the post of honor. And there they all stood like stocks and stones, and as dumb as so many oysters, — not one daring to speak.

After a long time, one and then another ventured to broach the subject, gently insinuating that *something* ought to be done. Finally he said, "The doctor may tell me the exact condition of my child, and then I will further consider the subject."

His decision was speedily brought to me, and I was not very long in finding her "exact condition" to be an imminently perilous one. The husband then came in person to receive my professional opinion, and when he heard it, he asked if I could promise to relieve her *without medicine*. I could not promise. "Will you promise that *medicine* will positively cure her?" Of course I could not promise. "To take medicine from a

Christian will break caste; and, since you will not *promise* to cure her, she must die."

And so we left her to die. As I drove home at the dead of night, I forgot to think of the wild beasts with which the jungle is infested; forgot to think of the highwaymen, who prowl about and murder travellers for even a few pice sometimes; forgot to think of the peril and the darkness; forgot everything but God, and the sad, hopeless, distressed faces that were before me, even in the darkness. This young and beautiful creature died of *caste*. Caste is the bane of this charming country. Caste kills both body and soul. Caste closes the hearts of the people against Jesus of Nazareth.

Lucknow, India, Dec. 1873.

VIEWS OF CHINA AND THE CHINESE.

BY MRS. E. E. BALDWIN.

II.

IN a previous article we took a brief general view of China and her people, but I left you with the hint that we were to have a closer look, and to note the features of country and people more in detail.

Heretofore you have been standing away off on the tiptop peak of the highest mountain in America, stretching your neck painfully to get a general view of the Celestial Empire! But now I want you to come right into the country itself, and with me go right among the people. How are you to come? Easy enough! First take your map of the world, and note what direction you are to take to find us. Here we are just at your antipodes; and this moment, while I am writing to you at midday, you doubtless are quietly sleeping away the small hours of the night, for you must know that we are just thirteen hours ahead of you, and that when you are saying good-night and drawing your curtains for the night's repose, we are saying good-morning and preparing for another day's duties. Look at the map of the world, and you will see that between you and us on the West roll the great Pacific — which between you and me often belies its name — and the China Sea, 8,000 miles of water. Between you and us on the East are the Atlantic and Indian oceans, 19,000 miles of water. Now turn to the map of Asia: find China, and look

down its eastern coast; about midway you will find the Fuh Kien, or, as we spell it, *Foo Kien* province. In this province, on the Min River, near its mouth, you will find the city of Foo Chow (on the map it is generally spelled *Fuh Chau*), for which place please start at once! You can come across either the Pacific or the Atlantic. We came over the latter route eleven years ago in a small sailing vessel, — a five months' voyage, in which we had one winter and two summers. The Psalmist's words accurately illustrated our experience at that time, for very often did our little bark "reel to and fro and stagger like a drunken man"; now we mounted even unto heaven, and again we were ready to be swallowed up in the depths. But I can't wait for you to take so long a voyage and enjoy such experiences! As I want you here within forty days, you must take the *Lord's highway*: over the mountains across our country to San Francisco, or "Golden Hill," as the Chinese call it. Do you remember what the Prophet said about the gathering of the Lord's people? I will repeat it for your encouragement on your journey. "And I will make all my mountains a way, and my highways shall be exalted." This is a way provided for them, but who are to come? Hear the promise: "Behold these shall come from far, and lo, those from the North and from the West; and those from the land of Sinim."

What is that wonderful railroad across the Rocky and Sierra Nevada Mountains, but a fulfilment of this prophecy? — the Lord's highway, connecting the greatest of Christian lands with the greatest of heathen nations!

But our forty days are only figurative, therefore I have no more time to moralize on the journey. Six days in the palace cars, on that highway, and you are at San Francisco. There you take one of the semi-monthly steamers for China. Upon it you will find every comfort and luxury possible at sea. There is a wonderful contrast between it and the little sailing ship we made a five months' voyage in more than eleven years ago; but this, you remember, is a part of that wonderful highway which is to be such a thoroughfare for nations. Twenty-five days of delightful sailing, if the Pacific is true to its name, and you reach Yokohama, Japan. Here you can either leave the steamer and take

a smaller one of the same line, up through the wonderfully beautiful inland Sea of Japan, and through the China Sea to Shanghai, and thence in a small English steamer, a two days' trip, down the coast of China for Foo Chow; or, continuing on the steamer in which you came to Japan, an eight days' trip from Yokohama brings you to Hong Kong. There you take an English steamer up the coast, three days to Foo Chow. Your steamer will anchor off Pagoda Anchorage, named from an ancient pagoda which is a prominent object on the shore. Here you will enter a small house-boat (a merchant's boat for passing up and down the river), and in two hours you are rowed up the Min twelve miles to Chong Seng Sang, on the island of Nantai, upon which we live, just opposite the great city of Foo Chow. A sedan-chair meets you at the shore. 'Tis a basket chair suspended midway between two long bamboo poles. A piece of bamboo connects the ends of the poles. Take your seat in the chair without fear. Two strong coolies, the one in front and the other behind the chair, seize the poles, and place the pieces that unite the ends across their shoulders, and march off with you up the hill to the *Mi E mi hoe* (Methodist Mission). At last you are safely here, but much wearied by your long journey, so we will rest a while before taking another look.

A WORD OF ENCOURAGEMENT.

BY AN INDIA MISSIONARY.

SOME of the ladies who are laboring, in connection with the Woman's Foreign Missionary Society at home, collecting money to send to India, China, and other mission fields, sometimes, no doubt, ask themselves if their labors are appreciated by the missionaries in those fields. For the encouragement of all concerned, let me state that their labors are very highly appreciated in India, and, no doubt, equally so in other mission fields; but from personal observation and knowledge I can only speak of India.

The aid given to the ladies who have been long in the work here, which has enabled them to enlarge their field of usefulness by sending Christian women to their heathen sisters with the Word of Life, by opening schools and Sunday

schools among those who have never learned before, is fully appreciated.

The missionaries sent out by the Society are also becoming a very important part of the India Mission. No one can see any department of their work at Bareilly, Lucknow, or Moradabad, without feeling that they are successful missionaries. The Conference of 1873 asked, without a dissenting voice, for five more of these lady missionaries, two of whom have been heartily welcomed in India.

The Society has greatly aided our work in both of the ways above mentioned. It has, by its appropriations for all the work among the women, put efficient weapons in the hands of the married ladies, so that in almost all our mission stations we have important work going forward. It has sent its missionaries to the large centres, where they are doing work over and beyond what the ladies formerly in those places could do. Let the Society remember with equal interest the work done by married ladies, and that done by the single ladies, and let them continue to support both just as they have done in the past. Some will see great advantages that married ladies have over the single, and some will see the reverse; but our mission field, with its millions of heathen women, is large enough for all, and God is blessing the labors of all.

Whenever the Parent Society sends out to India a married missionary, let the Woman's Society furnish that lady with means to employ all the good Bible readers and Christian teachers that she can secure and superintend, and let the same steamer also bring a single lady, to be a co-laborer in the work.

"But to what extent should we send out missionaries?" is asked. Just so far as these two branches can be carried on together; that is, first keep the married and single ladies now in the field well supplied with means to work efficiently, and after that, send out all the new missionaries that can be sent and cared for in the same way. This is the proper and the safe rule.

Let the ladies at home consider every worker among the women here as their own missionary, and let them support the work of all, and pray for all alike, as we believe they are now doing.

May God continue to bless and prosper the Woman's Missionary Society!

GOING TO THE MELA.

BY MRS. MARY A. McHENRY.

At two o'clock on the morning of November 2d, Mr. and Mrs. Parker, Mr. McHenry, and myself, left the Moradabad mission bungalow, for the Mela. The night air was keenly cold, but we feared that less than the heat which we knew the noonday would bring. For days before we had seen companies of pilgrims passing on foot, and in carts drawn by oxen or buffaloes. They carried baskets containing the ashes of friends who had died during the year, and brass water vessels. The contents of the former were to be thrown into the Ganges, while the latter were to be filled with the sacred water, and carried home. The Mela (pronounced Mālah) is a religious festival of the Hindoos, occurring at the full of the moon in one of their months. As their calendar does not agree with ours, it sometimes comes in October and sometimes in November. At this time every devout Hindoo makes a pilgrimage to the Ganges to bathe in its waters. Men, women, and children throng the highway for days before. High-caste women who are kept in strict seclusion at all other times of the year, have this one opportunity of getting a glimpse of the outer world. They travel, however, in covered gharries, and are kept under surveillance while at the festival. We were much amused to see their haste in getting under the awning and pulling their chuddars over their faces, as we passed. A glance backward showed that, true to feminine instinct, every one was peeping after us. In order to accommodate the masses, Melas are held all along the river, at points about forty miles apart. Some idea of the population may be gathered from the fact that the number of people at this one Mela was estimated at 600,000. When we set out we were the only travellers, the pilgrims being camped by the road-side. Often we passed groups who were singing their monotonous chants instead of sleeping. Before daybreak all were astir, and the road for the last twenty-five miles of the journey was filled with a caravan, to pass through which, without a collision, often required skilful driving. At last the sacred river greeted our sight. We turned from the macadamized road, and followed along its banks. The sands were deep and the sun fierce. The gentlemen got

out and walked to relieve the horse. Far away tent-tops were visible, while a deep roar like distant Niagara came from the vast multitude. The throng thickened in the highway, beggars clamored and lepers held up their unsightly hands and implored for "God's sake" the pity of the sahibs. We found our tents pitched and house-keeping going on, for Brothers Mansell and Jackson, with the native preachers, had been on the ground for several days. On account of various abuses, government has taken cognizance of these Melas. A small tax is levied on each vehicle, which pays the expense of police force, etc. One broad street is staked out through the whole length of the encampment. On each side of this are the bazar tents. This street is parallel with the river, and at intervals cross streets lead down to the water's edge. Between these cross streets the people are literally packed in. Twelve or fifteen occupy a small tent, it being large enough if all can be seated closely together on the ground. The rude cart is in close proximity to the tent, and the oxen or buffaloes tethered beside it. In this compact manner the people were camped on both sides of the river, as far as the eye could reach.

Towards evening we walked out to the bazar. The apothecaries sang the virtues of their drugs as we stopped before their stalls. A large number of the venders were dealers in sweetmeats. Sometimes the process of preparing them was carried on at the side of the stall. It did not at all tend to give one an appetite for dainties. Beads, gay caps, gods, toys, cloths, shoes, vessels of copper and brass, fruits, vegetables, etc. etc., were on display. The brethren had two preaching places and a book-stall in the bazar. The preaching places were carts with awnings over them. Here in the cool hours of morning and evening the Word of Life was proclaimed to many who otherwise would never hear the glad tidings. Two women in strange costume, escorted by their husbands, and treated by them with such apparent respect, was evidently a strange sight. We were followed by quite a crowd of gazers whenever we walked out. The loathsome fakirs and numerous priests formed an important part of the pageant. The former, with their matted hair and almost nude bodies, daubed with clay, were hideous; the latter

with their silly mummeries filled one with disgust and contempt. The scene in the morning and evening at the river I shall never forget. As far as the vision could reach in each direction, the shores were swarming with pilgrims eager to "wash and be clean" of the sins that burdened them. The aged, with snowy locks, tottered into the stream, and slowly performed their ablutions; young men and maids in this rite besought Gunga to be gracious; mothers dipped their little babes in the sacred water, though the keen morning air made them shake as if in an ague fit; and naked little urchins flopped about like so many porpoises. The bright colors in which the natives delight to array themselves added much to the gay picturesqueness of the scene. We saw many offering rice, sweetmeats, and money to the river. Two rude boats or boxes were moored in the shallow water. In each of these was a god, about as large as a good-sized doll baby, dressed in scarlet. An awning was over its head. The people waded out and put offerings in its lap. I saw mothers encouraging their children to go, giving them pice or sweetmeats to bestow. One little fellow hung a ring on the outstretched finger of the deity. In the evening they launched little rafts made of rushes, each bearing a light. One of these was prepared for every friend who had died during the year. These also carried offerings for the insatiable river. This would have made a very pretty appearance, had not the mihtars (people of the lowest caste) been allowed to wade out and put out the lights in order to get the money.

Mrs. Parker and I would walk out, and she would talk to the women. I, of course, was tongue-tied, and could only add the weight of my presence to her words. Often by the time she was fairly in the midst of a conversation, a man would come bustling up in great concern, and demand that his women be not meddled with. Generally a man is left to watch each tent. When we could find them alone, they were willing and eager to converse. On one such occasion they begged Mrs. Parker to allow them to bring her a mat that she might sit and have a long talk. As her circle of auditors was getting so large as to be sure to attract attention, she thought best to leave while everything was yet quiet and pleasant. We stayed at the Mela three days.

The din of drums, the sound of uncouth singing, the drawling cry of the beggars, and the roar of the vast multitude ceased not day or night. When we turned our faces homeward, I confess I was sorely sick at heart. Our little missionary force seemed like "a handful of corn on the mountain" in this great wilderness of souls. And then the people were so low down, so utterly gone astray from any true conception of God, and satisfied with such childish, whimsical mummeries, that my soul fainted within me; and although comforted by Him "who comforteth them that are cast down," it took weeks spent among the native Christians of Moradabad to allay the aching of heart which my visit to the Mela occasioned.

TRANSLATION OF A LETTER TO THE CHINESE WOMEN, READ AT THE FOO CHOW ANNUAL MEETING.

BY MISS BEULAH WOOLSTON.

A POOR fisherman and his family live in a hut by the sea. The hut is ready to tumble down, and there is no money to repair it. They have few clothes to wear, not enough to eat — only fish and "potato-rice,"* are dirty, sick, and wretched. A messenger comes, saying, "I bring a letter from my master, a benevolent man, who pities you, and wishes to do you good. If you will follow the command in this letter, it will teach you how to be clean, and then he will send a boat and take you to a better place; an island, where you shall live in a comfortable house, be clothed and fed. You will not be sick, nor poor, nor in trouble; there will be no more storms, but you will dwell in peace." What does the man do? Does he at once call his family together, and bid them to get ready to go to this good master in a good country? No. Does he say, "I will search into the matter and see if it be true; it is such good news I can hardly believe it"? No, no. He says, "I don't want to hear it, go away! It is a foreign letter, I will not read it. I never saw your master. I have never been on the island. I have never had enough to eat, my children have never been clean, my ancestors lived in this house, and I will follow the customs, and do as they

did." *This is the way the Chinese treat the Bible and Christianity.*

A hundred years ago there was living in England a great and good man. He wrote and talked a great deal, wishing thereby to do all the good he could. One thing he said I will repeat to you.

"Do all the good you can,
In all the ways you can,
To all the souls you can,
In every place you can,
At all the times you can,
With all the zeal you can,
As long as ever you can."

Is there now anything that *we* can do? There is a great deal for us to do. Every day we see men, women, and children, who do not love God, nor Christ, nor one another. They love only "cash" and themselves. They hate, deceive, and beat one another. You think this over; you are overwhelmed with the amount to be done, and you say, "We can do nothing at all." There are two commands that our Lord spoke — "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." If all men knew these two commands and would follow them, then would be fulfilled — "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

In this "Middle Kingdom," it is the custom to teach boys to read, but it is not the custom to teach girls. This is a mistake. Ask a man to send his daughter to school, and he will say, "It is of no use; in a few years she will be married, and belong to somebody else's family. Why should I teach her?" Because she is somebody else's daughter-in-law, is she no longer your daughter? In Foo Chow, how many schools are there for boys? Three thousand? five thousand? And how many for girls? Not one! This is a very great mistake. They think it is no matter whether girls read or not, and there are those who even say, "It is better they should not be taught." Those who worship idols send their girls to our school for a few years; they learn the Christian doctrine, go home, are not allowed to

* Sweet potatoes grated and dried, considered by the Chinese very poor living.

live as Christians. Is this useless work? No. In a few years these girls will have a voice in their own household affairs; then will they not teach their children the better way? Many in America are praying for them; we all pray for them. Our Saviour says, "Whatsoever ye shall ask of the Father in my name, he will give it you."

You see we are building a new school-house, so that we can accommodate a greater number, and before this house is too small to receive all who will come, it is to be hoped you yourselves will be both able and willing to provide other places where your girls shall be taught. Do you think you may be willing, but not able? Let me ask you, how much money is spent every year in this city of Foo Chow for idol worship, tobacco, and opium. Tens of thousands of dollars! Would it not be better to do away with these useless and injurious practices? Then there would be an abundance of money to educate all the girls in this province.

There are few women who can read. Even some preachers' wives cannot read: every preacher ought to teach his wife to read; he has time, and she cannot say she has no one to teach her. Only one verse a day, or even one a week, would be progress. If you want to preach the Gospel successfully, teach your sons and daughters to be Christians, at home. People will see your families, and the way they conduct themselves will have more influence than your preaching.

I do not hear as much native praying for girls' schools as I should like; perhaps it is because you are busy and forget. Suppose this year every preacher, every member, every man and woman, were to pray for girls' schools and woman's improvement, in every prayer, public and private, do you not think the women and girls would be wiser and better for it?

Progress has been made. Ten years ago, a woman could not have taught a girls' school and Christian doctrines in it; now, several are doing so. Five years ago women would not have been willing, would not have dared go talk to their neighbors and friends about Jesus, and advise them to follow Him; now this is also done. It is difficult work. All the more need of diligence. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or

whether they both shall be alike good." "Be instant in season, out of season."

When will Chinese men and women go to other countries to preach Jesus, to teach those who know Him not? The "Middle Kingdom" is very large; you ought to help spread abroad this glorious news. Why, if you do not make haste, the whole world will be converted, and there will be no such work for you to do. A hundred and seven years ago, there was no Methodist Church in the United States. A woman first formed a class of five, others joined them, and societies were formed in various places; now there are 1,500,000 members. Forty years ago the Chinese would not allow a Protestant missionary to preach the "Jesus doctrines"; now there are in this land 10,000 native Christians.

Let me remind you of what a wise king said nearly three thousand years ago: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." You go to your neighbors and friends to teach them, what book do you take with you? The Bible. This is a precious treasure, how precious I will not attempt to tell you. What does the Psalmist say? "Thy word is a lamp unto my feet, and a light unto my path." "Thy testimonies have I taken as a heritage forever, for they are the rejoicings of my heart." "The law of thy mouth is better unto me than thousands of gold and silver." In the Bible is revealed to us Jesus the Christ, through whom only we can have everlasting life. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Last year there were but five or six women at the Annual Meeting; this year there are more than forty. If next year you each teach one, only one woman, the Christian doctrines, and bring her here, there will be twice as many as now; and then if every one present goes and does the same the next year, "Jesus's disciples" will increase rapidly. Then when we pray "Thy kingdom come," we shall see it is coming. If only a few "talk the doctrines," only a few will follow them; but if every woman talks to her friends and neighbors, many will understand and believe. Those who worship idols are in great darkness; how can they believe if they do not

understand, and how can they understand if no one teaches them?

Now I will add only two more words; these are words of great comfort. "If God be for us, who can be against us?" "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

October 11, 1873.

HEATHEN WOMAN'S FRIEND.

BOSTON, MARCH, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

In the December number, the attention of our readers was called to a piece of music, "The Missionary Chant," which had been given to the FRIEND, and had been printed in cheap form for the use of Auxiliaries, Quarterly Meetings, etc. The impression seems to have been given that it could be ordered only in large numbers. We wish now to correct this misapprehension, and say that any one who wishes can have any number, at the rate of two copies for one cent, by applying to Mrs. Daggett. The music has found favor wherever it has been introduced; and we are sure that whoever orders it will find it desirable and satisfactory.

DEPARTURE OF MISSIONARIES.

On Saturday, January 10th, Miss Hastings, missionary of the New York Branch of the Woman's Foreign Missionary to Mexico, sailed on the "Cleopatra" from Pier No. 3, North River. Mr. Wm. B. Skidmore, Rev. Mr. Terry, and

several of the officers and managers of the New York Branch were on the steamer to bid Miss Hastings farewell, and wish her a prosperous voyage.

It is understood that Bishop and Mrs. Simpson, who were to sail from Cedar Keys, Florida, and the Rev. Dr. Cooper, and Miss Susan M. Warner, missionary of the Cincinnati Branch, who were to sail from New Orleans, will meet the vessel at Havana, and proceed on her to Vera Cruz, on their way to Mexico.

During her stay in New York, Miss Hastings endeared herself to many of the ladies of the Society by her modesty and unaffected piety, and they anticipate valuable results from the consecration of her varied attainments and her solid worth of character to the work awaiting her in Mexico.

On Wednesday, Jan. 21st, Miss Chapin, of the New England, and Miss Denning, of the North-western Branch, sailed from New York *en route* for Rosario, Buenos Ayres, South America, where our church has a thriving mission under the charge of Rev. Thos. B. Wood. These ladies are our first representatives in the South American work. May earnest prayers follow them.

PROVIDENTIAL OPENINGS AND CALLS.

WE must look for them. We must obey them. Our eyes must be quick to perceive, our feet ready to run, our hands willing to work. We may not always understand what God means, but we must promptly follow the Divine guidance. God may have higher purposes than we can understand in this life, but if we go on patiently putting in our many colored wools according to the pattern that He gives us, we will some time see the full beauty of our work — and in the next world, if not in this, look on the right side of the tapestry.

It was an observant eye that one evening, from the deck of the vessel of Columbus, marked a flight of parrots to the southwest, — a thoughtful mind that concluded they were on their way to roost in the forest, a persuasive power that induced Columbus to change his course from west to southwest. Had he not altered his course he would have entered the Gulf Stream, been carried to Florida, and from thence probably to

Cape Hatteras and Virginia. In that case our United States of America would have been colonized by Spanish Catholicism, instead of being reserved for English Protestantism. Martin Alonzo Pinzon did not dream of this result when he said, "It seems to me like an inspiration that my heart dictates to me that we ought to steer in a different direction." But we may gratefully acknowledge the providence of God that has given this fair land to the Anglo-Saxon race and to Protestant civilization.

It is easy to read the past. History unfolds its ample page, and we can its lessons by the light of experience. The future is not so legible, and as we turn our thoughtful eyes towards it, we must watch for the parting of the clouds, and the light that streams through the rift, to decipher its meaning.

For long years the zenana was closed to teachers from without, and darkness and ignorance reigned within. One day the attention of a Babu (a native Hindoo gentleman) was attracted by the bright colors of a slipper which the wife of a missionary was working. He thought his wife might like to see it, and learn to work one like it, and ready permission was given to the lady to come to the zenana to teach the pretty art. Other pupils asked for tuition, which was given on condition that they should also learn to read, and so with occupation for the idle hands was given food for the starving intellect and the hungry heart. The slipper opened the way for life and truth and godliness.

Within the past few years, in the face of much opposition, a thorough medical education has been extended to women. The why was not discerned by every mind, but it is now written in lines of light. The cry comes from the women of India as clear and clarion-like as that uttered by the man of Macedonia, "Come over and help us." For these long years they have been suffering and dying without medical aid, for their stern law allows no man but father, brother, or husband to see the face of a woman. Our Society sent the first lady physician to India, and it seemed to the patient sufferers there as if all good came to them from heaven with Miss Swain. During the first year she visited two hundred and fifty in their homes, while twelve hundred and fifty came to the Mission. The last year five hundred and

forty-three professional visits were made, and twelve hundred patients received medicine at the Mission House. One cannot but think of the multitude that came to the great Physician, as this disciple seeks to heal the diseases not only of the body, but of the mind.

In view of these providential openings and calls, let us be willing and obedient. Our Heavenly Father points us to the land, and tells us to go up and possess it. Those who have gone to look, have brought rich clusters of its fruit. Let us not be afraid of the giants of superstition, or the high-walled cities of caste. Our God is mighty, and in his strength we can prevail. He has not thrown that imploring sisterhood on our hearts and consciences without providing the resources wherewith to help them.

The sailor's eye is trained to look afar, and scan with sleepless vigilance the distant horizon. He can discern objects invisible to the practised eye. Let our eyes be trained to look afar off — till the distant is brought near, and till glorious things are revealed through the telescope of faith.

J. M. O.

UNDER date of Dec. 9, 1873, Mrs. Parker writes, from Moradabad: —

Our hearts have been cheered and our hands strengthened by the arrival of the missionary party that sailed from New York August 20th. A goodly number of the party, Mr. Mansell, Mr. and Mrs. McHenry, and Miss Leming are with us for the present here in Moradabad.

We have just returned from the great Hindoo Fair, which is held annually on the banks of the Ganges about forty miles from here. Our hearts were more sad than I can express as we looked upon those deluded multitudes bowing down and worshipping on the river banks. Day and night the hum of voices, like the roaring of a mighty sea, was sounding in our ears, as these hundreds of thousands gathered there from all this part of the country, were talking, chanting, and singing. How often did we wish that those voices might all be tuned to sing God's praise! How often we thought what a glorious day it will be when these people will all come together to worship God! We wondered *when* that day would come. We looked upon Hindooism apparently so strong, and thought of the few among this great multitude

who love Jesus, and to our weak faith this work seemed like the removing of mountains. But we remembered that our God is a mighty God, and the assurance came to our hearts that there is *power* in the Gospel of Christ to bring the heathen even into the glorious liberty of the sons of God.

We had a few opportunities to speak with the women, and they listened very eagerly to what was said.

Our last woman's missionary meeting here in Moradabad was a time of much interest. After the usual exercises were over, I showed the women and girls a quilt that had been made in Sheakleyville, Pa., by the ladies of an auxiliary society. The quilt was sold and the money given for missionary work. The quilt was then given to Mrs. Mansell. The women here all knew and loved her, so I thought this would bring the matter before them in a tangible form. Many questions were asked and great interest awakened as the quilt passed from hand to hand. Every one present seemed inspired with new zeal, and the little ones even expressed their determination to earn more the coming month to help on this work for which the ladies so far away were doing so much.

Mosaic.

—THE famous church father, Clemens of Alexandria, who lived in the second century, alluding to such passages as I Cor. ix, 5, wrote, that "the apostles took their wives around with them, that they might minister to those who were mistresses of families, that so the doctrine of the Lord might, without reprehension or evil suspicion, enter into the apartments of the women." Zenana missionary work, therefore, has a pretty respectable antiquity.

—It has been often supposed that in cities in the East where polygamy prevails, the number of females much exceeds the males. The following from the Calcutta census report does not confirm this idea: Calcutta, in the census report, is described as being eight square miles in area. The inhabited houses are fixed at 38,864. The number of men inhabiting Calcutta is put down as 262,077, and that of women as 118,974, the

total number of adults being 381,051. The number of male children is said to be 37,780, and that of female children 28,770, the total number being 66,550.

—It is high time, one would think, that the ordinance against selling women and girls for improper purposes were supplemented by another, making the sale of the person, for any purpose whatever, unlawful. There is scarcely a single case of importance brought before the Police Court, in which a woman is concerned, without some allusion to her "sale," by somebody to somebody, cropping up in the course of the proceedings. Sometimes the female is bought by some one as a servant; at other times she is bought as a wife or a concubine. But whatever the object of her purchaser, it generally turns out that she is a most unwilling party to the bargain, and only consents to it on account of the pressure exercised upon her by the opinion of her friends and neighbors.

It is all very well to be careful of native prejudices; but the feeling in favor of this domestic slave trade does not certainly seem one that ought to be encouraged. *The sale of girls and women for all sorts of purposes goes on daily in this colony* (Hong Kong). In the graver cases, the native will either tell you with a grin that there is no Chinese version of the laws, so that he can always plead ignorance with some chance of escape, or say that though he has *heard* of such acts being illegal, he has never read it or been told it on authority. It is high time that all excuse for this assumed ignorance be swept away by the issue of public notifications. This, conjoined with an amendment in the law forbidding *all* sales whatever, would save many a native girl from a life of either suffering or discontent. When the legal authorities of the Colony have a little time to spare, perhaps they will look into this matter. — *China Mail*.

—REV. WILLIAM A. P. MARTIN, D. D., professor in the Anglo-Chinese College at Pekin, draws, in the following vivid manner, the contrast between the treatment of deceased infants by Buddhists and by Christians:—

Among the Chinese, infant funerals are unknown. Persons of mature years, and especially heads of families, are conveyed to their last rest-

ing-place with a degree of pomp which often bequeaths to the living a heavy legacy of debt. But the treatment of deceased infants presents a painful contrast.

As soon as the last breath is drawn, the little body is committed to the hand of a stranger, who buries it in some unknown spot, or casts it into one of those offensive receptacles for the untimely fruits of the tree of humanity, which are known to Europeans by the designation of "baby towers." With no weeping father to follow the little coffin (if coffin it have), and no tender mother to plant flowers on the little grave (if grave it have), it is cast out as an unclean thing, and consigned to speedy oblivion, — oftentimes, indeed, abandoned to the beasts of the field and the birds of the air.

The reason of this strange anomaly, this seeming exception to the laws of nature, is found in the teachings of a perverse creed. Buddhism, which supplies the Chinese with the major part of their religious ideas, inculcates the transmigration of souls; and it resorts to a monstrous fiction in order to account for the death of children at an age when they are unable to repay the kindness and care of their parents.

According to this consolatory philosophy, such infants are to be regarded as creditors, who, in a former state failing to obtain their dues, have come thus stealthily into the family to exact the arrears, principal and interest. As soon as they have run up an account equal to their claims, they take their departure. — *The Macedonian*.

A CORRESPONDENT sends the following account of a Madras festival to the "Athenæum": —

Two days in this month (August) are usually dedicated to the goddess Mariathal, who is supposed to preside over epidemic diseases. The first day is called "Mariathal's Feast," the second "Shoe-beating Feast." These observances seem to have their origin in the prevalence of cholera and small-pox. On the first day, all those who have made vows to the goddess sacrifice either a sheep or a fowl, and in the evening they (of course, both the sexes) set out in processional order through the streets with *tom-toms*. This evening I witnessed a shocking and horrible scene. Among the vowers in the several processions I observed, some had their tongues

pierced with iron rods; some had pins stuck all over their bodies, and garlands hanging from them; some had made incisions in their sides, in which were inserted iron rods; some passed through these incisions large ropes, held on both sides by two persons; and some employed four men to carry a small car, the middle of whose axles passed through their sides. Such were the horrible scenes of this evening. Such were the scenes supposed to delight the terror-stricken Mariathal, in which the semi-barbarous portion of the people of this place take a delight. It was with very great difficulty I suffered myself to observe these things; no human being would willingly make up his mind to see those things. I have travelled all over Southern India, and never witnessed such inhuman practices anywhere else.

The next day presented a proper contrast to this horrible scene. The shoe-beating feast was a very amusing one. On this day, about the evening, all the vowers go to the temple of Mariathal dressed in different guise, as is done during the Mohurram, carrying with them richly ornamented shoes and broomsticks. The others who resort to the temple to pay their respects to the goddess pay a few pice to any of the beings thus disguised, and receive shoe-beating from them. This punishment is supposed to incite the pity of the goddess.

— THE "Friend of India," speaking of zenana work, says: —

In Bengal alone, that is chiefly in and around Calcutta, there are now at least 1,500 native ladies under daily instruction in their own homes. They belong almost entirely to the middle class, being the wives, widows, and children of the men who have been educated in government and missionary colleges. There are a few of the more aristocratic, and a very few of the lower classes. But the work tells directly on the mass of native society, on the mothers of the children who will constitute the official, the professional, and the commercial elements of the coming generation.

Of the importance and effectiveness of this kind of work the "Friend" says: —

It has, in truth, come to this, that the education of non-Christian females can be carried on in

no other way. Even where the children of the lower and the middle classes go to school, under the pressure of English influence, they lose all they have learned under the early-marriage system. Mrs. Woodrow's note-book has this entry regarding one lady who, in the zenana, fluently read the simple Bengalee "Charupath" and "Line upon Line": "She is only fourteen years of age, and has a baby three months old. That one representative fact reveals the hopelessness for a long time of all female education out of the zenana. If, side by side in this great and growing work, there was an increasing tendency on the part of English ladies in every city and station to visit the native ladies around them, and, above all, to learn their language so as to win their hearts, English women in India would, in half a century, do more for its civilization than all the machinery of government.

A BENGALÉE girl of fifteen has published "Kavitahara," which the "Hindoo Patriot" describes as "a collection of some exquisite pieces of poetry" in Bengalee. The critic should translate them.

Children's Corner.

THE DOLL MISSION.

BY COUSIN ALICE.

CHAPTER II.

NOBODY's mother objected, and everything seemed to be lovely. Trixie and Nellie went around as they were commissioned, and got, not much money, but plenty of material. Even the very best ladies in the big society could n't quite see their way clear to giving money to be expended at the discretion of half a dozen of their little daughters; but freely handed over to them remnants of silk and worsted dresses, odd bits of millinery, and no end of cotton, muslin, and the like. "It will teach the girls something, if nothing more comes of it," said these wise mothers.

The dolls, too, got wind of the matter; some little bird whispered it to them as they took their daily airing in the park; and suddenly they became missionaries at heart, and insisted on giving up large shares in their wardrobes, only "Miss

Fillissy," Lily Mason's oldest and most fanciful young lady, could n't see the beauty in sending her very best embroidered robe of India mull back to the heathen whose hands had traced the delicate pattern.

It was simply "carrying coal to Newcastle," she said. "A great deal better give them her gay French calico; 't would be something new to them"; though truth to history compels me to say it was really very old to her.

Some of the girls, Trixie and Katie, for instance, whose hearts glowed with missionary fervor, hinted to each other that either Lily's influence over "Miss Fillissy" could not be very great, or else Lily and "Miss Fillissy" were both of them a little cold — lukewarm, perhaps — concerning the Doll Mission.

Privately I may tell you this hint, for the last part of it grew so vigorous as it was handed about among the girls, that it actually ruined Lily Mason's chances for the Vice-Presidency of the Society, which Lily certainly expected would be given her. Next to Katie Maverick, her executive ability without doubt ranked highest in the Doll Mission. Discretion she had too, as "Miss Fillissy" could testify, but alas! not zeal. With all these doings and plannings, the week rolled away, and the eventful day drew near.

Katie Maverick, who was her mother's eldest daughter, had n't had quite all the leisure she would have liked to collect doll material and the dolls themselves, but her own store had been so largely drawn upon that a very respectable box-full of bright-hued pieces, with here and there a waxen head peeping through the medley, stood behind her bedroom door, ready to be carted over to Trixie's by Jamie, her ten-year-old brother. How she did work that memorable Saturday forenoon to get the stockings darned, and to give little Freddy, her special charge as eldest sister, his Saturday bath and fresh clean suit. It was all done by dinner-time, however, after which Katie went to her room to dress. Hearing the baby unusually fretful, she went down again just for a few minutes, that her mother's toilet need not be interrupted, and that she might leave them all "in shape" for the afternoon. Mrs. Maverick said "Dear child" away down in her heart, as Katie declared her errand down-stairs; but something, I cannot tell what, drove it away

from her lips before she could say it for Katie to hear. It was too bad, for Katie needed all the comfort her mother's spoken love could give her that afternoon.

Before Mrs. Maverick was quite ready for baby again, the bell rang, and soon after Norah put her head in at the nursery door, with —

"Arrah, Miss Kaytee, the howly mother kape ye, but the Lady Anne has brought Nannette to stay the day wid yees. Bless the choild," she muttered, running down into the kitchen, her quick Irish sympathies all astir with Katie's disappointment.

Now, the Lady Anne was just the loveliest lady, — Katie's special admiration, — and nothing made her quite so proud as the Lady Anne's evident liking for her. She was Nannette's French governess, and almost her mamma, for Nannette's own mother had died before she could remember. So lovely and elegant was she in all her ways that people fell naturally to giving her the title of "Lady Anne," and Katie often sat by her side watching the grace of her motions, the quiet beauty of her face shaded with the silvery-gray curls, and thought that if she must grow old, what a comfort it would be to grow old like the Lady Anne.

Nannette was different. She was older than Katie, and not always very agreeable, — a little "stuck up," because of the great house she lived in, of her father's money, and all her beautiful things — Katie thought. She could get on with her sometimes, however, but this afternoon, of all others. O, it was too bad! She could n't take Nannette with her to Trixie's, for she did n't "belong," either in the missionary or social sense, and it would spoil the pleasure of all the rest; and even if this were not so, how could she leave Lady Anne, who was politeness personified, and never, never did anything that was thoughtless or unkind.

One other little thought crept into Katie's heart without so much as "by your leave." She drove it away as soon as she found it was there; but for an instant she felt another pang added to her misery, because the girls, since she waited there, might elect Lily Mason, or even Trixie, President.

Poor, dear little girl; she need n't have been so ashamed, and her cheeks need n't have burned so, as she hushed the unworthy spirit. Surely

she was not sinning above many others who get up Doll Missions, and other benevolent societies.

[To be continued.]

LITTLE GARDENS.

BY MISS S. H. WOOLSTON.

LAST year twelve of the largest school-girls had gardens. Although these were small, not more than six feet square, they were delighted, and soon had a variety of seeds planted. After the ground was divided out, there were two girls not yet provided for, and the only place left was thickly shaded by a tree. We thought they might not like this, as the flowers would not grow well there; but Si Ming exultingly said to her companion, "O just see what a nice place we have; the sun can't burn us at all." They were always eager to get new seeds to sow or more plants to set out, and much of their play-time was spent in happy work.

This year the gardens were still smaller than before, but each girl had one of her own. Some of the little ones could not wait for the seeds to come up and grow, so they picked flowers already in bloom and planted them. This made the gardens gay and early, if not lasting.

Chung Hwai moved her seeds as soon as they were planted. She found that they were not in the right place, and so took up the little handfuls of earth here and there, supposed to contain her treasures, and put them down again more to her mind.

Two or three little girls dug wells, walled them up with leaves, covered them with tiles, and got enjoyment from theirs in this way.

On the whole, they had a great many nice flowers, for they kept their gardens free from weeds, and watered them regularly.

Foo Chow, China.

BIZMISHIN, a village about ten miles west of Harpoot, is notorious for the number, size, and fierceness of its dogs. Woe to the stranger who enters one of their mud-built homes with no friend of the dogs to give him an introduction, or a stout cudgel in hand for self-defence.

But the wife of the Protestant preacher there has discovered a new way of managing dogs. Fill-

ing her pockets with bread when going abroad, she began from the first to give each dog a crumb, and so, by degrees, won her way from house to house; till at length all the canine race recognize Shimone as their friend. And, better still, some of their mistresses, once more hostile even than their dogs, have begun to welcome her as one bringing them the bread of life.

Would it not be well for Christian workers elsewhere to learn wisdom of this woman?—*Life and Light.*

THE little ones we greet,
Working with Thee;
And oft Thy words repeat,
"Come unto me:"—
From sorrow, want, and gloom,
We bid them welcome home
Beneath our sheltering dome,
Working with Thee.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Sub. Mem.	H. W. F.
Lebanon, N. H.,	Miss M. E. Morse,	20	7

Life Members.—Cambridge, North Ave. Ch., Mrs. Rev. A. D. Merrill, by Mrs. Tufts; East Cambridge Trinity Ch., Mrs. Rev. W. P. Ray, by Mr. H. Leonard, Mrs. Rev. Dr. Sherman; Malden, Mrs. Maria Raesback, Mrs. David P. Cox; Lawrence, Mass., Mrs. Rev. Dr. Barrows, Mrs. Mary E. R. Paine, Miss Nellie Durrell. Mrs. Anna R. Latimer, Cor. Sec.

NEW YORK BRANCH.

(Organized by Mrs. Bruce.)

Boonville, N. Y.,	Mrs. Rev. G. M. Mead,	17	10
Earlville, "	Mrs. Rev. H. S. Williams,	15	6
Deansville, "	Mrs. Rev. H. Nicolls,	15	12
Clinton, "		33	17
Rome, Court St. Ch. N. Y.,		15	
(Organized by Mrs. Wheeler.)			
Ortego, N. Y.,	Mrs. M. B. Russell,	23	12
(Organized by Mrs. Clarke.)			
Binghamton, Maine St. Ch.,	Miss Amy Payne,	17	17
(Organized by Miss Hatch.)			
Hamilton, N. Y.,	Miss Sarah Sandford,	25	43
(Organized by Mrs. G. Goodin.)			
Parish, Oswego Dist. N. Y.,	Mrs. J. J. Taylor,	13	3
(Organized by Mrs. Crane.)			
Belvidere, N. J.,	Miss Mary B. Brakely,	28	5
Auburn, 1st M. E. Ch.,	Miss Driggs,	46	29
Oneonta, N. Y.,	Mrs. H. Wheeler,	12	12

Life Members.—Mrs. A. J. Grover, Albion, N. Y.; Rev. Mrs. A. D. Wilbor, Albion, N. Y.; Mrs. D. A. Fluent, Danby, N. Y.; Mrs. Sarah C. Dickenson, Clyde, N. Y.; Mrs. J. W. Clark, Hooick Falls, N. Y.; Mrs. Rev. Edwin L. Jones, Flushing, L. I.; Mrs. M. A. Sciven, Brooklyn, 18th St. M. E. Ch.; Mrs. A. L. Buell, Brooklyn 18th St. M. E. Ch.; Mrs. S. C. Gibbons, Brooklyn 18th St. M. E. Ch.

ADDITIONAL LIST OF ORPHANS.

Orphans.	Patrons.
Delia Root.	Mrs. T. H. Root, Buffalo, N. Y.
Samuella Thompson.	Mrs. Saml. Thompson, 86th St. Ch., N. Y.
Sarah Clyde.	Clyde, Aux'y, N. Y.
Kittie Pease Horr.	1st M. E. Ch., Oswego, N. Y.
	Mrs. Wm. B. Skidmore, Cor. Sec.

36 Clinton Place.

NORTHWESTERN BRANCH.

(Auxiliaries organized by Miss Emma Young.)

White Oak, Mich.,	Mrs. E. Potter,	17	7
Wheatfield, "	Miss J. Olds,	12	6
Conway, "	Miss Eloise Parsons,	14	9
Boyd Schoolhouse, Mich.,	Mrs. Hiram Boyd,	10	8
Metamora, Ill.,	Mrs. W. E. Stevens,	17	4
Washington, Ill.,		25	3
El Paso, Ill.,		20	8
Hudson, "		12	6
Secor, "		24	
Gridley, "		44	1
Lexington, Ill.,		64	9
Union, "		24	
Freeport, " 1st Ch.,	Mrs. I. F. Klickner,	40	12
Mechanicsburg, Ill.,	Mrs. I. F. Davidson,	30	10
Big Creek, Wis.,		18	5
Leon, "	Mrs. D. Benedict,	11	2
Arcadia, "	Mrs. F. Webb,	12	
La Crosse, " (5th Ward),	Jennie Stimble,	23	14
South La Crosse, Wis.,		13	
Bunker Hill, Mich.,	Mrs. A. Dubois,	16	5
Vevay, Ind.,	Mrs. F. Woodcock,	24	
Orleans, Ind.,	Miss F. M. Kemp,	11	8
Kalamazoo, Mich.,	Mrs. Geo. Lyman,	40	25
Manhattan, Ill.,	Mrs. A. M. Swift,	14	3
Girard, Mich.,	Mrs. H. B. Smith,	38	18
Big Rapids, Mich.,	Mrs. Rev. G. L. Haight,	22	27
Vernon, "	Mrs. N. W. Pierce,	15	15
Hillsboro', Ill.,	Mrs. C. E. Marshall,	35	7
Pocahontas, Ill.,	Mrs. D. V. Weise,	19	4

Life Members.—Mrs. L. Onear, Jacksonville, Ill.; Mrs. H. Clark, Rockford, Ill.; Mrs. Keyt, Rockford, Ill.; Mrs. S. J. Sawyer, Godfrey, Ill.; Mrs. M. Watkins, Joliet, Ill.; Mrs. C. Cain, Joliet, Ill.; Mrs. A. Phillips, Joliet, Ill.; Mrs. A. M. Swift, Joliet, Ill.; Mrs. S. Robinson, Joliet, Ill.; Mrs. E. Moore, Spencer, Ill.; Mrs. W. Dennis, Spencer, Ill.; Mrs. J. Young, Spencer, Ill.; Lilhe Trackler, Stillman, Ill.; Mrs. Herbert Whitworth, Grand Rapids, Mich.; Ella Smith, Hartford City, Ind.; Mrs. A. E. Holt.

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FOR MEDICAL EDUCATION FUND.

Lapeer, Mich., \$0.50; St. Joseph, Mich., \$9.00; Amada, Mich., \$10.00; Schoolcraft, Mich., \$10.00; Mrs. Mallonee, Ovid, Mich., \$2.00; Eaton Rapids, Mich., \$6.65; Mrs. J. Lombard, Chicago, \$0.50; Mrs. Baker, Chicago, \$0.50; Miss Bergh, Chicago (sale of photographs), \$30.90; Rev. J. P. Davis, Belleville, Ill. (sale of books), \$3.37; Mrs. Villars, Macon, Ill. (sale of books), \$5.88; Willie Monson, Wabash, Ind. (sale of books), \$3.24; Mr. J. Magoun, Bloomington, Ill., \$10.00.

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

(Auxiliaries in Iowa.)

Uniontown,	Mrs. M. A. Mattison,	25	14
Newburg,	Miss C. Gilbert,	17	6
New Hampton,	Mrs. E. C. Webster,	23	15
Rockford,	Mrs. J. M. Martin,	16	
Marble Rock,	Mrs. N. J. Merrick,	20	15
Shell Rock,	Mrs. M. J. Cooley,	12	10
Clarksville,		14	5
Mason City,	Mrs. L. Kerol,	35	17
Nora Springs,	Mrs. K. J. Parmillee,	14	7
Starryville,	Miss Ella Storer,	16	8
Suana,	Mrs. J. M. Furman,	11	10
McGregor,	Miss M. E. Barnes,	36	7
Wan Kon,	Mrs. D. W. Reed,	30	18
Pella,	Miss A. Reynolds,	35	18
Charles City,	Mrs. Rev. A. C. Manwell,	30	7
Independence,	Mrs. F. Stimble,	75	12
La Porte,	Mrs. Rev. J. F. MaGee,	18	
Burlington, Division St.,		29	
Burlington, Old Zion,	Mrs. T. A. Power,	56	14
Burlington, South Hill,	Miss T. Bucklew,	39	7
Burlington, German Ch.,	Mrs. Louisa Hoerr,	50	
Winterset,	Mrs. Hattie Price,	30	6
Newton,	Miss Georgie Wydell,	25	10
Davenport, 1st Ch.,	Miss Smith,	32	18
Davenport, 14th St.,	Mrs. Rev. W. C. Fawcett,	26	
Cedar Rapids,	Mrs. R. B. Tomlinson,	48	20
Marion,	Mrs. Stephen Rathbone,	35	12
Kasson, Minn.,	Miss E. C. Green,	10	
Byron,	Miss Arra King,	16	10
Winnebago,	Mrs. H. MacKinstry,	19	14
Featherston,	Mrs. George Akers,	35	16
Preston,	Mrs. Charles Webb,	43	12

Mrs. Lucy E. Prescott, Cor. Sec.

CINCINNATI BRANCH

First Ch., Canton, O.,	Miss Kate P. Bruch,	32	20
(Organized by Mrs. Rev. A. H. Thomas.)			
Taylor St., Cleveland, O.,	Mrs. F. S. Henry,	36	14
(Organized by Mrs. H. M. Ingram.)			
Black River, Lorain Co., O.,	Mrs. Lydia Jones,	30	14
(Organized by Miss Lou Seymour.)			
Findley, Hancock Co., O.,	Mrs. James Ruthenoff,	50	35
(Organized by Mrs. Rev. Wm. Jones.)			

Groveport, Col. Dist., O.,	Miss Flora Rarey,	15	7
(Organized by Preacher in charge.)			
Pataskula, Col. Dist., O.,	Miss Bora Nichols,	12	10
(Organized by Mrs. Taft and Miss Lyman.)			
Carrol, Lancaster Dist., O.,	Miss Cilicia Dove,	22	22
Gallinis Ch., Lancaster Dist., O.,	Miss Fanny Wright,	13	14
(Organized by Mrs. Creighton.)			
Boundry Ch., Gallion Dist., O.,	Mrs. W. Rose,	15	17
(Organized by Mrs. Campbell and Miss Gardner.)			
Webster, Portsmouth Dist., O.,	Miss Florence Bigen,	13	3
(Organized by Mrs. James Mitchell.)			
Seven Mile, W. Cincinnati Dist., O.,	Mrs. Haynes,	28	
Camden, " "	Miss Ida Dansen,	32	2
Springdale, " "	Miss Charlottun Shutt,	16	
(Organized by Mrs. Rev. A. Lowry.)			
Troy, Dayton Dist., O.,	Miss Anna H. Collins,	63	53
(Organized by Mrs. Rev. C. Ferguson.)			
Ripley, Ripley Dist., O.,	Mrs. M. S. Weeks,	60	30
(Organized by Mrs. S. Weeks.)			

Life Members. — Christie Ch., Cincinnati, O.; Mrs. Rev. W. A. Robinson; Mrs. J. F. Johnston, Walnut St., Chillicothe, O.; Mrs. Rev. T. R. Taylor; Miss Laura Doty, by her S. S. teacher, Mansfield, O.; Mrs. Cordelia Hurttup, Johnston, O.; Mrs. Rev. F. F. Lewis, by Mrs. Eliza Wells, Wellsville, O.; Mrs. Rev. Amanda Carr, Union Ch., Covington, Ky.; Mrs. W. C. Hamilton; Mrs. H. K. Lindsey; Mrs. W. A. Crawford.

Correction. — In January number list of Life Members should be Mr. T. C. O'Kane. In February number should be eleven members, seven subscribers.

MRS. GEO. E. DOUGHTY, Cor. Sec.

Walnut Hills, Cincinnati, O.

RECEIPTS OF THE W. F. M. SOCIETY.

JAN. 1ST TO FEB. 1ST.

NEW ENGLAND BRANCH.

New Hampshire. — Bristol Aux'y, through Mrs. W. A. Berry, \$20.10; Rochester Aux'y, thro' Mrs. D. J. Smith, \$14.00; Concord Aux'y, through Mrs. E. Smith, \$20.00; Membership, \$16.00; Avails of Mission Circle, \$4.00; gift from Mrs. Rev. E. Adams (\$40.00). Total, \$74.00.

Vermont. — Putney, thro' Mrs. Rev. L. S. Guernsey, Mrs. Rev. C. S. Buswell, \$1.00; Mrs. H. Agnes, \$1.00; Bennington Aux'y, thro' Mrs. S. G. Potter, \$5.00; Bakersfield Aux'y, thro' Mrs. C. F. Oritt, \$6.00. Total, 13.00.

Massachusetts. — Boston, Tremont St. Ch., proceeds of a tea party, held by the Young Ladies Miss'y Society, \$91.22; through Miss Soule, from Mrs. Pomeroy, \$5.00; Church St. Ch., Mrs. Dr. Anna Munroe, \$2.00; Mrs. E. A. Atwood, \$1.00; Hanover St. Ch., Mrs. Wm. Atkinson, \$5.00; Washington St. Ch., through Mr. Leonard, \$9.00; Dorchester, Mrs. S. F. Jenkins, \$1.00; Cambridge, North Ave. Ch., Mrs. Tufts' Mite Box, \$8.50; East Cambridge, Trinity Ch. Aux'y, through Mrs. Edwin Fogg, \$31.50; Mite Boxes, \$15.25; Mr. H. Leonard, \$20.00; to constitute Mrs. Rev. Dr. Sherman Life Member, \$20.00; (\$86.75); Malden, thro' Miss Mary C. Waitt, contributed by three ladies, \$25.00; Malden Aux'y, thro' Miss M. A. Howard, \$20.00; also, to constitute two Life Members, \$40.00; Auburndale Aux'y, thro' Miss Bourne, \$1.00; Leominster Aux'y, thro' Miss Lottie A. Stratton, \$12.00; Warren Aux'y, thro' Mrs. W. R. Tisdale, \$10.00; Arlington, Mrs. H. B. Mitchell, \$1.00; Mite Box, \$1.00; Lowell, Central M. E. Ch. Aux'y, through Mrs. Etta F. Weeks, \$19.00; Marlboro', Mrs. Rev. W. D. Bridge, \$1.00; Springfield, Trinity Ch. Aux'y, through Mrs. S. J. Chapman, Membership, \$8.00; Mrs. Lothrop's "Infant Glensers," \$5.00; Mrs. Owens, Mite Box, \$1.66; Mite Box, \$0.19; (\$14.85); State St. Ch. Aux'y, thro' Mrs. W. D. Stevens, \$8.58; Provincetown, Centre Ch. Aux'y, thro' Mrs. N. P. Holmes, \$60.00. Total, 422.90.

Connecticut. — Norwalk, from Mrs. Pegg's Bible class, \$12.50; Plainfield, Mrs. A. G. Anthony, \$4.00; Norwich, thro' Mrs. W. V. Morrison, Miss Lois Farrington's Mite Box, \$1.50; Mr. Frank D. Farrington's Mite Box, \$1.50. South Coventry, .25 Total, 29.75.

Sum total,

\$539.65

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

NEW YORK BRANCH.

New York. — Albany, thro' Mrs. Wm. Goervey, \$285.37 (of which \$35.00 is from Grace Ch. for support of orphan, "Grace Osborn"); Haverstraw, from Mrs. Eliza West,

for support of orphan, "Emma Eliza West," \$30.00; Mamaroneck, thro' Mrs. J. A. Fuller, Mr. E. C. Robinson, \$2.00; Mrs. Wm. Barker, \$4.00; Mrs. E. Barker, \$1.00; Mrs. Emma Delancy, \$5.00; Miss Mary Haight, \$1.00; Mrs. J. M. Fuller, for orphan, "Catherine Newman," \$30.00; Mrs. T. L. Rushmore, \$20.00; Miss C. A. Fuller, \$1.00; Mrs. J. Hopkins, \$1.00; Mrs. J. M. Fuller, \$5.00; Albion Aux'y, thro' Miss E. M. Brownell, \$11.00; Candor Aux'y, thro' Mrs. I. L. Rush, \$8.00; Brooklyn Aux'y, thro' Mrs. Tremaine, \$200.00; sale of birds in Brooklyn, \$6.50; Yonkers Aux'y, through Mrs. Stephen Luak, \$36.02; Union Aux'y, from Mrs. C. Remington, for support of orphan, "Carrie Remington," \$25.00; thro' Miss Mina Morgan, West Winfield Aux'y, Mite Boxes, \$3.51; Frankfort Hill Aux'y, for Mexico, \$10.87; Albany Aux'y, thro' Mrs. Wm. H. Goervey, \$18.80; Amsterdam Aux'y, thro' Mrs. George Herrick, \$10.00; New York City, 30th St. Ch., from Miss Eleanor Burling, for support of orphan, "Cornelia Ann Burling," \$30.00; St. Paul's Ch. Aux'y, thro' Mrs. H. B. Lane, \$176.63, of which \$4.00 is from several ladies at the Broadway Tabernacle, for the Mexican Mission; and \$100.00 is from Mrs. Caroline R. Wright, for a permanent bed in the Hospital at Lucknow to be named "Mary H. Drake"; New York City, Central M. E. Ch., from Mrs. Wm. Havemeyer, towards support of Bible reader "Sarah Havemeyer," \$12.61; Mrs. Kane, \$6.60; Rev. Samuel Ferguson, \$5.00 by Miss Kenedy; Miss Kate Bond, for support of orphan, "Kate Bond," \$23.00; Mite Boxes, \$4.66; Miss Miles' class, at the Five Points Mission, \$6.00; Mrs. John Reid's Bible class, at the Five Points Mission, \$13.00; from the estate of Mrs. Mary Webster, Binghamton, N. Y., \$1,000.00. Total, \$1,991.57

New Jersey. — Hope Aux'y, thro' Miss Jennie Albertson, \$11.00; Perth Amboy, a Widow's Mite, \$5.00; Paterson Aux'y, from Mrs. Rev. C. S. Coit, for annual support of Bible reader, "Linda H. Coit," \$60.00; Passaic Aux'y, thro' Mrs. E. B. Doolittle, for Mexico, \$11.00. Total, \$7.00

Grand total, \$2,078.57

245 Broadway.

MRS. ORANGE B. JUDD, Treas.

NORTHWESTERN BRANCH.

Michigan. — Pipeston, \$3.00; Nottawa, from Miss Lucy Antisdale, for Life Membership of self, \$20.00; Greenville, \$9.70; Albion, \$20.00; Manchester \$10.00; Davisburg, \$3.25; Greenbush, \$5.00; Vernon, \$2.10; Ovid, \$12.00; Homer, \$5.50; Wayne, \$7.92; Essex, \$6.50; Fallsburg, \$6.00; Belleville, \$7.50; Parma, \$9.00; Caro, \$16.40; Clayton, \$6.00. Total, \$151.87

Illinois. — Bunker Hill, \$9.00; New Milford, \$25.00; of this amount \$3.00 is towards constituting Mrs. Rev. A. H. Schoonmaker a Life Member; Morris, \$14.00; Ellison, \$1.50; Peoria, Hale Chapel, \$10.00; Metamora, \$6.70; Chicago, State St. M. E. Ch., \$10.00; Peoria, 1st M. E. Ch., \$11.00; Abingdon, for support of "Sarah James," \$3.00; Pleasant Ridge, \$3.25; Morenci, from Mrs. M. M. Chipman, \$5.00; Hebron, \$17.80; Abingdon, \$15.65. Total, \$133.50

Indiana. — Bluffton, \$9.00; Connersville, \$8.50; Rising Sun, \$5.00; Indianapolis, donated by Mrs. Adalida Slaughter of Trinity M. E. Ch., \$25.00; of this amount \$20.00 is for Life Membership of Mrs. Lydia R. Malery, of Noblesville, Ind.; Rochester, \$7.00; Ligonier, \$15.00; Aurora, \$11.00; Shawnee Mound, \$6.10; Bloomington, \$5.10; New Albany, Wesley Chapel, \$4.00. Total, \$95.70

Wisconsin. — Fond du Lac, Div. St. M. E. Ch. \$26.25. Total, \$26.25

Sum total, \$407.33

Correction. — The September number should have contained Chicago, Grant Place Ch., \$10.00, instead of Grace Ch., \$2.00. It should also have contained South Haven, Mich., \$8.00, instead of South Haven, Ill.

MRS. R. F. QUEAL, Treas.

Evanston, Ill.

ST. LOUIS BRANCH.

Missouri. — Union Ch., St. Louis, \$48.75; Central Ch., St. Louis, \$179.98; Trinity Ch., St. Louis, \$15.00; Mollie Armstrong, donation, \$0.50. Total, \$244.23

Iowa. — Independence, \$16.02; Pella, \$9.00; Stacyville, \$5.00; Cedar Falls, \$11.20; Epworth, \$11.00; Nora Springs, \$2.25; Nashua, \$15.25. Total, \$67.72

Minnesota. — Minneapolis, \$1.00. Total, \$1.00

Kansas. — Peabody, \$1.40. Total, \$1.40

Nebraska. — Nebraska City, \$15.00; Laona, \$7.25; Lincoln, donation from Mrs. Newman's family, \$7.25. Total, \$29.50

Sum total, \$343.85

MRS. W. A. JONES, Treas.

17 South 15th St.

CENTRAL BRANCH.

Pennsylvania. — Titusville, \$11.00; Washington, \$10.00; Reno, Mrs. J. S. Austin, for Cawnpore Bible woman, \$100.00; Pittsburgh Christ Ch., \$20.00; Lamar, \$4.00; West Springfield, \$12.62; Meadville, \$19.00; Towanda, \$15.08; For Photographs of Susan Morgan, \$2.50; Trinity, Mrs. Whitaker's donation, \$5.00; Green St., \$5.00; Summerfield, \$11.00; Fortieth St., \$5.00; Union, \$10.00, \$5.00 a donation of Mrs. Quayle; Broad St., \$6.00; Mariner's Bethel, \$5.10; Lancaster, \$4.50; Harrisburg, \$20.00; Providence, \$7.50; Allegheny, \$44.45; St. Paul's, \$11.00; Lewistown, \$5.00; Milton, \$8.65; Miss Mary Ellis's Mite Box, collected at Atlantic City, \$7.25; Phillipsburg, \$7.75; Chambersburg, \$4.80; Williamsport, \$20.00; Sheakleyville, \$5.50; Carlisle, \$8.00; North East, \$10.00; Townsville, \$5.00; Blainsville, \$6.50; Hanover, \$14.75; Mineral Point, \$3.95; Kingston, \$8.70; Waverly, \$2.50; Allentown, \$3.35; Pittsburg, Butler St., \$20.00; Huntington, \$14.10; Trinity, \$11.00; Central, \$11.00; Milroy, \$6.00; St. Paul's, \$5.00; Ebenezer, \$1.00; Laura M. Eltonhead's Mite Box, \$3.24; Pittsburg, Liberty St., \$34.00; Allegheny City, South Common, \$20.50; Washington, \$13.00; Union Ch., Philadelphia, \$10.00; St. Paul's, \$12.00. Total, \$619.19

Delaware. — Dover, \$18.00; Odessa, \$1.00; Wilmington, \$12.00; Wesleyan Female College, Wilmington, \$30.00. Total, \$91.00

Grand total, \$710.19

MRS. A. W. RAND, Treas.

1305 Spring Garden St., Phila.

CINCINNATI BRANCH.

Ohio. — Plain City, \$2.00; Dresden, \$10.00; Goshen (\$15.00 for the support of Bible Reader included), \$18.75; Urbana, Second Ch. (quarterly payment for support of orphan), \$7.50; Mansfield (\$20.00 to make Mrs. Cordelia Hurtupe Life Member included), \$34.00; Bellevue, \$10.00; London (Mrs. Wilson's children's Mite Box), \$4.00; Lena, \$8.75; W. Bedford, \$6.00; Pisgah, \$4.00; Galena (including \$8.14 in Mite Box), \$15.50; S. E. Wellington, \$3.00; Hardin, \$6.00; Plumb Creek, \$1.00; Pemberton and Quincy, \$1.50; Johnston (from Mrs. Eliza Wells to make Mrs. Rev. F. F. Lewis Life Member), \$20.00; Eaton, \$27.95; Jamestown, \$13.50; Wellsville (part payments on two Life Memberships), \$18.00; Loysville, \$5.00; Dayton, Grace Ch., \$8.00; Clintonville, \$15.00; Perry, \$9.50; Good Hope, \$4.00; Savannah, \$20.00; Rootstown, \$2.00. Total, \$294.95

West Virginia. — West Union, \$2.25
Kentucky. — Catlettsburg, \$7.25; Covington, Union Ch., \$114.18. Total, \$121.43

Grand total, \$420.63

MRS. DR. W. R. DAVIS, Treas.

BALTIMORE BRANCH.

In the February number should have been inserted, Hagerstown, \$15.00. It should also have been mentioned that \$20.00 of the amount reported from North Baltimore, was to constitute Mrs. S. A. Hank a Life Member of the W. F. M. S.

MRS. M. G. HAMILTON, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah* lxii. 11.

VOL. V.

BOSTON, APRIL, 1874.

No. 10.

THE WIDOW'S MITE.

BY MRS. ANNIE HOWE THOMSON.

"I CANNOT give Thee much," she said, —
"O Lord, how small the gift I give!
For I must earn the daily bread,

That these dear babes and I may live.
But *all* I can I give to Thee;
Take Thou the gift, and may it be,
If but a drop, within the rill
That rusheth on the world to fill
With the rich knowledge of thy love,
And lead *some* wandering soul above."

Across the distant seas it went,

A humble page, on which there shone
The name of Him the Father sent
Our sins and weaknesses to own.

It showed the way from guilt and dross;
It told the story of the cross;
It told of hope, and peace, and love,
Of joys prepared in realms above.
And those who were by sin opprest,
Looked up, believed, and so were blest.

God never counts our gifts *too* small,

If, looking deep within the heart,
He seeth there, amid them all,

How large *his name* doth bear a part;
And she who gives amid her need
A tiny bud or humble seed,
May yet rejoice amid their bloom,
And wear their garlands in the tomb,
And see their fruits in splendor rise
Upon the hills of Paradise.

Delaware, Ohio, 1874.

CAMPING MONTH IN INDIA.

BY MISS FANNIE J. SPARKES.

THE hot and rainy season has passed; and since our vacation in September we have had a month of delightful weather, sunny and bright,

yet cool enough to inspire us all with fresh vigor and zeal for our work. November is perhaps the pleasantest of all months in India; it is the great camping month, when every European who can goes out in tents to live for a while, for the sake of the change. Camp-meetings in our mission are not a new thing, but are of rare occurrence, and we are to have one this month about forty miles from here. Bareilly, Moradabad, Shahjehanpore, and Budaon unite. I intend to go, if the Lord permit, and take with me eleven of our girls, — our first class. They are all good Christian girls, and have never been to such a place, so you can imagine how eagerly they anticipate it. We have not the number of tents required for our native Christians, and, as it is a general camping season, it is difficult to find them. I told the girls a few days since, if it were our Father's will for us to go, He would provide tents for us; and although we do not know now from whence they are to come, I am sure the earnest, believing prayers Christ's little ones are offering will be heard and answered, and so I know we shall go.

Yesterday three of our most mischievous girls came to me with very would-be earnest faces, saying, "Miss Sahib, we read a notice of the camp-meeting in the papers, in which all are urged to come, and bring with them any they can find who will seek the Lord. Will you take us as seekers?"

I pretended not to take the joke, and assured them we would remember to pray for them while away. Our girls mingle so little with other Christians, I am sure they will be benefited at the camp-meeting by the experience of others.

I attended a four days' meeting in Lucknow in September, which seemed very much like being at a home camp-meeting. It was for the English-speaking church and people in Lucknow, although many from other places attended it. Brother Thoburn conducted the meeting, and I think I

was never in one where the presence and influence of the Spirit was more perceptible than in this. It seemed like a Pentecostal shower dropping from heaven, which fell richly upon all God's people. A good number outside the church professed conversion.

I must tell you a little of our Sunday school in the city. Our English Sunday school and Society here support a Mohammedan day-school in the city, which we have organized into a Sunday school also. Nelly Peters (Bible woman) looks after the school week-days, and also teaches a class in it on Sunday. The school is fairly attended, and thus far is encouraging. The children recite each Sabbath a lesson from the catechism, sing our hymns, have a Bible lesson, and some of them recite Scripture texts, which are given them printed on little bits of colored paper.

Nelly, our Bible woman, is faithful and useful as ever.

Bareilly, India.

VIEWS OF CHINA AND THE CHINESE.

III.

BY MRS E. E. BALDWIN

THERE, I have given you a whole month to rest! I am sure by this time you must be curious to take a look at your immediate surroundings. We will examine carefully the Missionary Home in which you find yourself. First, come out in the yard and take an exterior view of the house. It is large, nearly square, and two-storied, surrounded with pillars and Venetian blinds. These pillars are of brick and plaster, and extend from the stone base of the house to the roof. Between them are the Venetian blinds painted green. The rest of the house is white, and the whole has a very pleasant, cheerful appearance. Now step inside and you find yourself in a broad veranda, extending entirely around the house. A hall runs through the centre of the house, from front to back veranda. On the right of it are parlor and sitting-room; on the left, dining-room and study. The second story is a duplicate of the first, excepting that the veranda is somewhat cut up to provide bath-rooms, so indispensable in hot countries. You will notice that this is really a house within a house, the verandas giving it the very large appearance, as the eight rooms are not

of so unusual a size. You notice that there are no windows, but instead double glass doors opening out on the verandas. You will also observe the bare floors, and find yourself involuntarily stepping daintily to avoid noise. Your general impression, I doubt not, will be that of want of finish and comfort, as a carpetless, curtainless house is to the most of us a very comfortless affair; but one can get used to almost anything. A carpet on the parlor during the cool season is all that most missionaries can afford. Occasionally, matting is used in some of the other rooms, but the bare floors are the rule, and we prefer them in summer. The room floors are painted, but the verandas are unpainted, and their semi-weekly scouring is work for a strong man. The house is furnished plainly, and as comfortably as means will allow; but the rooms are large, and require double the furniture of a cosy home parsonage. Moreover, there is no "Parsonage Committee" to furnish the preacher's house, as in our Christian land, with a reception of kind friends in the bargain. The missionary in China finds a great empty house, which he furnishes himself out of his salary of \$950, just raised to \$1,050, said salary never being increased by marriage fees, parting purses, etc. So the furnishing business is a work of time, though it is often done by foredrawing a quarter's salary, involving a debt almost impossible to wipe out. Thus much, my visitor, I feel compelled to say, not in any fault-finding spirit, but simply to neutralize certain recent missionary criticisms, so injurious to the missionary cause. The subject is too personal to be agreeable, so we pass on. The little low building at the end of the dining-room contains kitchen and servants' rooms. The house is situated near the centre of a pleasant yard, containing fine large shade-trees, among which you will specially admire a great olive tree, the beautiful dark-green, glossy foliage of the pomegranate, brilliant with its scarlet blossoms, two lichia trees, whose fruit is always a worthy offering to the emperor, a pumalo and two lung-ugang (dragon-eye) trees, besides oleander bushes ten or twelve feet high, and covered with their delicately tinted blossoms; besides these are a great variety of beautiful flowers blooming the year round. They are a constant joy to us, and teach us many a lesson.

You notice the eight-foot wall enclosing the premises: and what means all that broken glass stuck in the top? A most inhospitable look it gives the place truly! The wall and glass are for the benefit of those of whom Christ spake: "He that entereth not by the door into the sheep-fold, but climbeth up another way, is a thief and a robber." The door in the wall is opened wide for all friends, but the wall, bristling with broken, jagged glass, says to the thief, You must find some other way of entrance. One evening we had been out on the hill for a walk; returning, we were just in time to surprise a man standing under our wall, with a little boy perched on his shoulder, patiently picking the glass out of the wall. We knew at once that thieves were planning a night raid upon us, and double precautions were taken. Now come up-stairs into the front veranda, and take in the magnificent view spread out before you. Just before us is the Min, as broad, and in many places as beautiful, as the Hudson. On its other bank lies the great city of Foo Chow, with its 600,000 souls. The bridge of "ten thousand ages," 800 years old, and of solid granite, spans the river and connects us with the great city. From early morn till late at night two streams of humanity are passing on that bridge. The view of the city suggests a vast plain of tiles, with here and there the curved, pointed roof of a temple rising above the general level, but the whole so crowded and compact that you wonder how there can be any streets. Scattered over the hill on which we live are the handsome residences and grounds of the foreign merchants, custom officials, and consuls of different nations; and beyond and around city and island are the grand, sun-lighted mountains, constantly reminding me of the Psalmist's words: "As the mountains are round about Jerusalem, so is the Lord around them that fear him." The lights and shadows on these mountains present an ever-varying picture, while our rarely-beautiful sunsets often bathe them in purple light, and transform the river at their base into burnished gold. Now that you have seen our home and its surroundings, let me introduce to you the native inmates of our household, — three genuine Celestials, with the orthodox, olive-shaped eyes, and cues plaited straight down their backs. They

fully at you. First is the cook, who does the purchasing for the household and prepares the food; next the washerman, whose title indicates his duties, which are not light; and last the coolie, who on his knees scrubs the verandas and washes up the floor twice a week, besides sweeping, running of errands, carrying water, etc. We also have a literary gentleman, a teacher, who comes daily, and with whom we study this difficult language, and make translations.

Now we have finished our exploring tour, and I am all attention for the questions I know you are longing to ask. Why do we have so large a house, — these great verandas and doors instead of windows? Our summers are long and hot. The verandas, which make the house large, keep the sun off the rooms; and by having doors instead of windows, we are able to throw them all open, and thus secure a perfect ventilation. The Venetians of the verandas are kept closed through the heat of the day: with all these facilities our summers are intolerable. Machine-made ice is abundant, and is used by all excepting the missionaries; but the five cents a pound places it beyond their reach. Why have we pillars around the house? To strengthen it to bear the typhoons, that work such destruction. What was that noise I heard at intervals last night, and that disturbed my rest so much? That was our night watchman beating his two pieces of bamboo together, warning thieves that he was on guard; for even our sharp, inhospitable wall is not effectual in keeping out marauders, and the night watchman is indispensable. Why do we keep three servants, when so few at home keep more than one? First, because no one person will do the work of a house here. A girl at home will cook, sweep, or wash; but there is no such indiscriminate mixing of work in the East. The cook is a grade above coolie and washerman; each does his class of work, and thinks not of doing another's. Second, the work of a household here is greater and more laborious than at home. The kitchen is in native style, with chiefly native implements, which few foreign ladies could manage; much of the water is carried on men's shoulders from the river; the bare floors necessitate continued scrubbing and washing; the utter absence of labor-saving machines makes all work of the most primitive, laborious kind,

while the climate tends to lassitude and weakness. Fortunately, labor is cheap. We pay three servants but little more than one demands at home, and they board themselves, as they can no more eat our food than we can theirs. Three is the smallest number employed in a family; the more usual number is four, and in the merchant's house a troop is always found. Why do we employ men rather than women? Because it is the custom, and they make by far the best servants. The custom that forbids women to go out in public doubtless compelled foreigners at first to employ men. Have you finished your questions? I hope so, for this chapter is already too long. We must go beyond the Mission Home in our next.

TWO BOYS.

BY MRS. E. J. HUMPHREY.

UPON our return to India, in 1867-8, we took a boy to educate. He was not an orphan, but a poor, sickly little offshoot of a family near Paori, that had come under mission influence. I think the parents thought the boy could not live long, and so they might as well get rid of him.

We put him first on a course of water (and soap) treatment, clothed him properly, and put him into the family of a native brother, who undertook to give the boy good food, and to look after him generally.

We did not intend the boy to study very much for some weeks, but he picked up in looks and spirits so soon that he put in an appearance at school, and showed quite an aptitude for study. He could read a little Hindee when he came, and he continued to study that, and also began in English. For four years he kept steadily at his studies, and made rapid improvement. He gave us very little trouble all this time. I felt some anxiety at first as to how I could keep him from growing extravagant in his demands for money, and getting to be a moonshee in expense before he could earn his salt.

So I asked Col. Ramsay, our commissioner, how he managed with a lad he had provided for, who had turned out very well. He answered, "I kept him on four rupees a month, and never gave him more than that; and I think that is the reason that he has done so well."

Our boy was supported by a lady at home, a member of the Presbyterian Church, in Little Falls, New York, and was named after a deceased brother of hers. The last home mail brought us the news of this lady's death; but the boy she has taken so much interest in and enabled to get an education, is now able to support himself, and I think the knowledge of this fact must have afforded her pleasant thoughts during her last illness.

Thanks to the hints referred to, this boy, Henry P. Alexander, has learned to plan his expenses with reference to what he has to meet them, — a very rare accomplishment in lads who have been brought up by missionaries. I have not been able to keep him on four rupees a month, but have come as near to it as I could; but good food and pleasant associations agreed so well with the lad that he is now taller than Dr. Humphrey.

At the end of four years we began to think about a wife for the tall youth, and as we wished him to marry a hill wife, we got the Rev. Wm. Budden, of the London Mission, in Almora, about thirty miles from us, to allow us to send Henry to him, hoping he would lose his heart to some one of the orphan girls connected with that Mission.

Our plan succeeded admirably: the boy fell deeply in love with a very fine girl in the Orphanage, and has been permitted to form an engagement with her. Meanwhile, Mr. Budden has placed the young man in a book-shop, where he can, by attention to his duties, soon earn a sufficient salary to marry upon.

About three years ago a dear friend at home wrote us that he wished to educate a boy, and have us supervise the management of the lad. Just then a little Christian community had sprung up in a village near us, and we were wishing aid in educating a promising boy who had just been baptized. We did not wish to treat him as a pauper (as new Christians here sometimes wish to be treated), but merely to extend him the same aid that we often do to Hindoo boys whose families are poor; and we were glad to be able to do this with funds sent directly for this purpose.

So this lad, Irving D. Clark, has been studying for nearly three years; and is now a very fair scholar in Hindee, to which we wish to confine him for the present. He would have made

further progress, as he is a clever boy, but unfortunately, a betrothal that was formed before he became a Christian was broken off last year on that account. This discouraged him very much, and he remained for several months at his village with his friends. But a short time ago he returned to us and asked if we could not arrange for him to get a Christian wife. We were just going over to Almora, and took him over too, and arranged for him to remain there a while to fit himself in their excellent school for teaching. Miss Budden, who has charge of the Girls' Orphanage there, kindly allowed this second candidate to engage himself to another orphan girl, — a very nice, quiet, and industrious girl, who will, I think, be able to accomplish a great deal of good in the village where they will live. Our two boys, — boys no longer, but men, — if all goes well, will be married in a year from this time, and I earnestly hope they may be good, kind husbands and earnest workers.

It is supposed to be quite one of the necessities of life in India that husbands should *beat their wives* when they are naughty, and this ancient custom is by no means abrogated among native Christians. Now do not be too much incensed, dear readers: what else *can* they do to make their wives reasonable?

Hindustanee women have been treated like children for generations, until they *are* children in many characteristics.

Miss Budden, however, does not take kindly to the idea that her well-educated, well-trained girls have got to be beaten by their husbands when they happen to displease them! Doubtless it is very unreasonable of her, but such is the fact. So she called these two young men, and talked seriously with them about it, saying she wished a promise from them that they would not beat her girls; but to her amazement they said, "Of course we must beat them; every one has to, and of course we must!"

She explained to them that educated Christian women who had *consciences* were very different from ignorant, foolish women, and ought to be treated differently. At last, reluctantly, they promised they would forego the privilege of beating their wives.

I confess I felt like employing some one to go over to Almora and give both these young gentle-

men a beating in my behalf, when I heard of their sentiments; but when I thought the matter over I realized that it was only to be expected that they should have those views, as, probably, most of the native brethren with whom they have been acquainted have indulged in this practice.

What they now require is thorough conversion to fit them for usefulness. Henry has shown deep feeling in regard to his state, and I am not without hope that he has some knowledge of heart religion; but Irving does not as yet seem to comprehend the subject. It is so difficult for people accustomed to a religion of *form* to comprehend a religion that permeates the heart and moves all the springs of life. We have tried to make our boys understand the theory, and to induce them to seek for the experimental knowledge of Christianity, and can now only commend them to that gracious Spirit who can open their eyes and lead them into all truth.

Nynce Tal, India.

MADAGASCAR.

[A Theme for Ladies' Missionary Meetings.]

BY MRS. DR. BUTLER.

It is a profitable task to take up the subject of woman's work in the missionary field; and to no field or land can we turn our attention with more profit than to Madagascar; for in its history we see exemplified the influence of woman, to a more intense degree, for good and evil than has ever been manifested, we think, in any place on earth. Before we enter on this topic, however, let us say a word as to what Madagascar is.

Madagascar is an island on the eastern coast of Africa, about the size of Great Britain and Ireland combined. Its climate is varied, being hot, sultry, and damp on the sea-coast, which is very marshy; but on the high lands the climate is salubrious, the thermometer rarely rising higher than 85°. The inhabitants are of mixed races, many being the descendants of Malays, Kaffirs, and Negroes. In appearance, some are of fine stature, a rich olive complexion, and regular features; others show the more strongly-marked characteristics of the race from which they sprung, and form a class of people differing much from those of our Western Hemisphere. The usual dress of the men is a piece of cloth round the middle, and a lamba or mantle which

they wear gracefully, throwing one end over the right shoulder, the other end being allowed to flow to the feet in front. The monarch alone is privileged to wear a scarlet robe and have a scarlet umbrella.

In disposition they are strongly inclined to deceit, and lying is such a prevalent vice amongst them, it was one of their objections to Christianity, that, if they embraced it, they could not tell lies! Polygamy, slavery, infanticide, and, strange to say, circumcision prevailed; yet drunkenness and the smoking of tobacco were almost unknown.

The London Missionary Society sent missionaries to Madagascar in 1820. For several years they were aided and encouraged by King Radama, the most powerful monarch, up to that time, who ever reigned in the island. During the first fifteen years of the Mission, much progress had been made; the Bible was translated, and the work of education went on, though the people in their ignorance thought the missionaries were educating the children in order to make them more valuable as slaves, or as articles of food!

Two hundred of the natives had applied for admission to the church. They began to hold prayer-meetings among themselves; and in one village a little chapel had been erected, chiefly through the exertions of a pious woman, while many others of the converted women were earnestly engaged in teaching their countrywomen. Here we mark the beginning of female influence.

Prosperity seemed to be the portion of the Mission; but the God of Missions saw fit to send a dark and stormy cloud over it. King Radama died, and was succeeded on the throne by one of his wives. Ranavaloa, the new queen, was a woman who will be remembered with detestation as long as the world lasts. She seemed to combine in herself the horrid traits of character of Jezebel, Athaliah, and Bloody Queen Mary. She was a woman of strong will, immoral, and a bigoted idolater. Early in her reign she began to persecute the Christians with a fury that seemed satanic. When any of her officers would remonstrate with her, she would become enraged, and swear that she would put down Christianity by the shedding of blood. She ordered all Bibles and Christian books to be destroyed; but hundreds were hidden by the people, who had learned

to value the Word of Life. Soon the missionaries were ordered to leave the country. Before doing so, they distributed Bibles to all who wished to have them. Some were so earnest for them they walked over one hundred miles to obtain a copy. One sick man, who had not been out of his house for five months, travelled sixty miles to obtain a Bible; and when he received it he clasped it to his bosom, saying, "This contains the words of eternal life; it is *my* life, and I will take care of it as of my life." The "Pilgrim's Progress" had been translated, but not printed; however, eight copies of it had been written out, and these proved a great blessing and comfort to the persecuted people during the long years of suffering that ensued.

One of those upon whom the persecution fell most fiercely was a woman named Rafaravavy, a name that may be hard to pronounce and harder to remember, but one that will be had in everlasting remembrance and high honor when sun, moon, and stars shall have faded forever.

Before Rafaravavy was converted, she was such an intense idolater she would take all the money there was in the house to give to the idol, even though there was not rice enough for a meal of food for the family. When she became a Christian she was noted for zeal and devotion. She opened her house for prayer-meetings. Her servants accused her of praying with nine of her companions on the Sabbath, and the queen ordered her to be put to death. Rafaravavy went in the middle of the night to the house of Mr. Johns, the missionary, who was about to leave the country; and Mr. Johns, writing of her, says, "I shall never forget the serenity and composure she displayed while she related to me the consolation she enjoyed while pleading the promises, and drawing near to God in prayer." Rafaravavy was ordered to follow the persons who put criminals to death, and she quietly went, repeating to herself, "Lord Jesus, receive my spirit!" Instead of being immediately executed, she was put in irons and confined in a house. The queen said she should die next morning, but that night a great fire broke out in the city, and the queen's orders were neglected. Many said the fire was a judgment from heaven on account of the persecutions of the Christians. Rafaravavy was kept manacled for five months, but was during that

time always trying to win souls for Jesus. When once asked if she were not sorry for having brought all this trouble on herself, she replied, "How can I be sorry for the pardon of my sins, and asking God to bless me and make me happy?" This holy woman afterwards escaped out of prison, and went to the Mauritius, where she was very useful.

[To be continued.]

IN THE FIELD AGAIN.

BY REV. H. MANSELL.

A ZEALOUS sister almost persuaded me to stop another year in America, with the hope that I could advance the Saviour's cause by stating in public meetings what is being done and what is yet to be accomplished in India. I am glad she was not quite successful. My heart is here, and the dear Saviour is with me and helps me work for him.

Immediately after my arrival Bro. Parker sent me out among the villages of the Moradabad civil district, to hold series of meetings and baptize converts who were thought worthy by our native preachers and exhorters. In two weeks about thirty services had been held; forty-five had professed conversion; and seventy-nine persons (fifty-five adults and twenty-four children) had been baptized. Then came our Rohilcund district conference and camp-meeting. It was a precious season, lasting eight days. Many were baptized for this great work.

Since then I have labored among other villages and in harder fields. Many are convinced of the truth of Christianity, but fear the persecutions and privations that await them. One who was baptized at the district conference was beaten, dragged out of his house, and turned out of his village and employment, for becoming a Christian. Another, who was ready to be baptized, was prosecuted before the native civil court under a false charge of theft, and would, no doubt, have been disgraced had not I been in the neighborhood. These persecutions deter many from accepting Christianity.

I am now in Moradabad awaiting the bishop's arrival, and hope after conference to go on with this village work. But my soul is exceeding sad over the great disparity there is between the con-

dition of the men and that of the women. Of the forty-five conversions mentioned above, less than ten were women, and three of these were little girls; of the fifty-five baptisms, only a few were women, and of these not one half knew how to answer the questions asked them in the baptismal covenant, or what their signification is. At one village, among those called forward to be baptized, one woman made some objection and excuse, and her husband (who was already before me) said, "That's a lie!" And so it was; but the woman finally came forward and was baptized. Not one of all these women can either read, write, knit, or sew; and in all kinds of information they are very far behind the men, while their tempers are always worse, and they are far more vulgar in abusive language. In the nine villages where I have preached since district conference, the condition of the women is far worse. In only one instance did they hear my preaching at all. That was in Harauree, where Sister Parker had visited and talked with them, and where my dear wife had spent a week several years ago. They remembered her, and wept when they heard she was on earth no more. They heard the Gospel every evening of my stay of a week, but they sat outside the house (a little mud hut) in the cold and heavy dew, while their husbands and sons sat comfortably on the straw in the house. In the village of Kunderki two men were baptized several years ago, but their wives are not yet reconciled, and often rail at them in a terrible manner while we are holding meetings with them and their neighbors.

Since this trip I have been advocating the plan of having our young ladies go out among the villages, two and two, instructing these needy ones and telling them "of Jesus and his love." They answer me, "We have more work in the cities and civil stations already occupied than we can possibly do." Now, be it remembered in America that you have occupied but three of our fourteen civil stations, so you might send out twenty-two more young ladies before these stations would all be occupied by your society; and if you should go out among the villages, or even superintend such work carried on by native women, you might send several hundred into the bounds of our Mission, and they could do effective work which is not now being done, and which can-

not be done by men. I am quite confident that not one fourth of the people in our mission field have ever heard the Gospel from Christian lips. Many missionaries calculate that not one tenth of the people in this great country have ever heard the Gospel. Do not then think that Christian workers are not needed. These women must be reached speedily, or missionary work will be much hindered for ages. Do not dare to think there is or *can be* a true Christian missionary here, or in any other heathen land, who don't want others to come and work too. "One word more and I have done." While some missionaries, thinking that other missionaries shade the pictures of heathen life too darkly, tell you that "the women of India are *not* unhappy, but are as merry as women in other countries," let me beg of you not to let that delusion put you to sleep. Remember that if women can be happy in the state of ignorance, degradation, and sin in which the women of India are found, it is the worst thing that can be said of them. How I wish you could see and feel this as I do! It is my candid opinion, after ten years in India, that the pictures of heathen life are not shaded deeply enough. In support of this assertion I assure you that there is such a difference between the intellectual, social, domestic, and religious life of our American or English Christian women, and that of the heathen women of India, that there are very few of all the missionary women in India who can claim to have ever got down to the hearts and the inner life of these heathen women, or who ever made them feel that women of heathen and Christian countries are sisters.

Moradabad, India, Dec. 24, 1873.

BAPTISM AT PEKING.

BY L. L. COMBS, M. D.

YESTERDAY was a bright, glad Sabbath at our mission, — bright and glad in more respects than one. The blue sky was cloudless above our mission compound, and within its precincts reigned a blessed Sabbath hush, and all the atmosphere was filled with that quiet, restful, satisfied gladness Nature seems to feel on such ripe autumn days, when the summer's work is done, and she is entering a season of well-deserved rest.

But had it been stormy without, I am sure it

would have been a happy day to us, for we saw things that made our hearts glad and hopeful, and in some sense satisfied.

We saw kneeling at the baptismal altar the first Chinese women who have been admitted to the Church by the Methodist Episcopal Mission in North China.

These three have been probationers six months, during which time they have been under the religious instruction and teaching of Miss Browne and Miss Porter.

The sight greatly rejoiced my heart, who am as yet only a spectator; and how much more must it have gladdened the hearts of those who have led them in the way.

This is a beginning which we hope and trust will grow into a mighty ending.

Peking, China, Nov. 10, 1873.

WHO TEACH IDOLATRY?

BY REV. J. D. BROWN.

"WOMEN are more religious than men." Certainly they are. There will be more women than men in heaven, Mohammed to the contrary notwithstanding, unless men do better in the future than they have done in the past. There is more devotion in woman's heart than there is in man's; and it makes little or no difference whether her religion be false or true, woman throws her whole soul into it.

In India, we see a strong resemblance to what is very common in many families in this country, *i. e.* religion is left to the women. The husbands there, as here, are generally willing to pay expenses; but the praying, training the children, etc., is left to the women.

The poor ignorant heathen mothers take their children in their arms, and, carrying them to the temples, teach them to lay flowers and other offerings at the feet of the idols, and to fold their little hands in prayer; and thus veneration for the idols is instilled into their young minds to such an extent that the child is a confirmed idolater when he is five years old. Now, how is this to be counteracted? Preaching to *men alone* cannot do it. The women of India keep the idols on their pedestals, and train up generation after generation to worship them. Christian women *only* can meet this great and deplorable evil. They

and they only can go to these poor ignorant mothers, gently lead them to Christ, and thus turn their almost omnipotent influence in favor of a purer and holier faith. For centuries the husbands and fathers of India were unwilling to have their wives and daughters educated: now, however, a great change is taking place. Many are not only willing but anxious to have their wives and daughters taught; thousands of them are already in schools learning to read. The Word of God is being thus carried into many a home, and the touching stories of Joseph, Moses, and Bethlehem's babe are taking the place of the corrupting tales of voluptuous gods and their amours, told over and over in Hindoo homes.

On going back to India I took the precaution to send just a little treasure on ahead. I would not like to enter a strange country without having *something laid up*. I found long ago that the currency of this country would not pass there. Now, dear reader, you too must soon journey to a far country, where the things highly valued in this world are of no account; and I feel like saying to you that you may send some treasure of real value on ahead by denying yourself some of the useless indulgences of life, and sending the bread of life to the poor, perishing daughters of India.

HOW TO REACH THEM.

A RECENT traveller in the Holy Land, writing of the excellent reasons which the Turks and Arabs have for their contempt and hatred of the Christian name, says:—

"How we shall eradicate this contempt, that has been bred in the bone, taught by history, and strengthened by experience, and get them to accept us as their teachers and leaders, I do not exactly see. Perhaps the English method of sending physicians and teachers among them, who shall freely cure their bodies and enlighten their minds, is after all the quickest way.

"When I went out of the streets of Jerusalem, from among the dirty, sore-eyed, ragged, ignorant children, who despised us "Christian dogs," into the schools of Bishop Gobat, and saw the bright-faced, clear-eyed, well-dressed children, I could but ask, "Are these the children of the favored and rich citizens?"—"O, no; they are jewels picked out of the mire of the streets."

The first thing Christianity does for them is the same that Jesus did for the blind man. It says, "Go, wash." The next thing, naturally, is the same that came to the demoniac: he was found "clothed." I trust that all else may follow; that whereas they have been blind, they may see, and be in their right minds. These schools in Jerusalem, Nablous, and Nazareth are the most promising features of what our sheik was wont to call a "God-forsaken country." May they soon bring God back into the land where his brightest glories have been shown!

— *Sights and Insights*, by Rev. H. W. Warren.

HEATHEN WOMAN'S FRIEND.

BOSTON, APRIL, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

OUR attention has been recently called to the existence of an evident misunderstanding in respect to the manner of constituting life members of the Woman's Foreign Missionary Society. Some have erroneously acted upon the belief that fees paid by annual members may again be used in sums of twenty dollars, to constitute life members. But this is quite irregular, as it amounts simply to using the same money twice. *No life memberships can be made with money paid in for annual membership.* Ladies raising money by tea-meetings, lectures, and similar extra means, can appropriate such funds for life memberships; also donations from individuals; but the authorities of the Society have never authorized the constituting of life members in any other way than by the *bona fide* payment of the twenty-dollar fee.

BUSY WOMEN.

IN these days of intense social and intellectual life, it can scarcely be said that many women are idle. So busy are we, in fact, that the majority are forever "in a hurry." We are pressed to the utmost extent of strength to keep pace with the demands upon us in the various departments of home duties and society. Any additional call for service in Christian labor seems to many absolutely impracticable. Where, they ask, can I find a moment for anything more? Where is the strength to be found, when I use now every energy I possess, even to weariness of flesh and spirit?

But a busy life may be a purposeless one. Like flies on a summer day, flitting from place to place with great show of activity, yet without definite aim except to buzz through the day and gather what sweets they may, so is the life of many a busy woman of the world. Purposeless lives, however, are not confined to women of "society." They are found in Christian churches. With a moment's thought we can count a score among our own acquaintance, Christian women, busy women, uncomfortably busy, yet having little to show as the result of their toil. They are hurried with sewing, with social engagements, and with household cares, only a part of which are legitimate, — the rest sinfully self-imposed. One secret of the sad want of deep spiritual life in many Christian hearts lies in the fact of misdirected energies, and in the absence of a daily self-denial for the good of somebody else.

If there were no heathen to be enlightened, no poor to be relieved, no erring souls to win to Jesus, the church would need to be translated at once from her place militant to her place triumphant, else she would languish unto death for lack of proper use of her energies. And while it is true that the church as a body develops by work, it is none the less emphatically true of her individual members. Weary hearts around us may do without our aid and sympathy, but it is not possible for us to live with any vigor, spiritually, if we withhold that aid and sympathy. What wealth of character is garnered by those who live "not unto themselves" may be seen by a glance at noble women whose praise is in all the churches. Besides these, are many of

whom none have heard save those to whom they are a daily blessing. It is a said pity for any being, endowed with the heritage of woman's nature, not to understand the delightful privilege of using her powers in blessing others. There are small acts of self-denial in a hundred ways we might name, each costing a slight sacrifice of feeling, yet pouring into the soul a wealth of inward strength and a sense of living to purpose surpassing far the sacrifice. The satisfaction of such experience can never be put into language.

Not long ago a friend said to us in an unwonted fit of depression, "Old maids are good for nothing. I do not see much use in my living." Her listener smiled, for her worth was well known, and we felt sure the cloud was only transient. More recently we found her a "busy woman" indeed, the strength and comfort, both in spiritual and temporal things, of those counted more happily circumstanced than herself. Her face was beautiful, glowing with unselfish sympathy. Women who live to bless others always grow more beautiful as the years advance.

The saddest words we ever heard were those of a woman who had acquired all the world could offer. Great intellectual culture, high position in a noble profession, hosts of admiring friends are hers; yet with all, one Sunday morning a few weeks ago, the sad cry of her soul was this — "My life has been a failure!" Jesus would have tenderly said, as long ago, could he have won her ear to listen, "One thing thou lackest," and lacking that, the worm has eaten out the heart of all other possessions. How different the experience of one in the same profession, devoting her acquirements to the elevation of others, — a missionary, who not long since entered the medical work in a foreign field. Homeward across the water she sends to us this triumphant song, "I am so glad my life has at last come to me full!"

Would that the inspiration of that sentence might reach every woman's heart in this land! Would that all might understand the blessedness of a life busy with high aims and unselfish deeds! Such a life is not only "full" in this world, but also has in it the promise of "fulness of joy forever more."

E. J. K.

Newark, N. J.

THE India Mission Conference held its annual session in Lucknow, Jan. 7-12, Bishop Harris presiding. We had hoped to receive a direct report of the doings of the Conference, so far as they bore upon the work of our Society, in season for this number, but we can only give the appointments of our missionaries, which are as follows:—

MORADABAD: Girls' Boarding School, Miss L. E. Blackmar.

Zenana work, Miss L. M. Pultz.

BAREILLY: Medical Department, Miss Clara Swain. Girls' Orphanage, Miss Fannie Sparkes. Zenana work, Miss Sarah Leming.

LUCKNOW: Girls' Boarding School, Miss Isabella Thoburn.

Zenana work, Miss Jennie Tinsley.

Medical Department, Miss Nannie Monelle.

We receive frequently letters of inquiry about the post-office addresses of our missionaries, and take this opportunity to answer them.

The appointments of the India missionaries are given above. Letters to Moradabad and Bareilly should be addressed, in addition, Northwest Provinces, and those to Lucknow, Oudh. The postage to India is, *via* Southampton, twenty-two cents; *via* Brindisi, twenty-eight cents, the latter route being shorter. Our ladies in China may be addressed as follows: Miss Mary Q. Porter, Miss Maria Browne, and Miss L. L. Combs, M. D., *M. E. Mission, Peking, China*; Misses Sarah and Beulah Woolston, *Foo Chow, China*, and Miss Gertrude Howe and Miss Lucy Hoag, *Kiu Kiang, China*. The postage is ten cents, *via* San Francisco. The route by which foreign letters are to be sent should be indicated on the envelope; postage to be prepaid in full. The addresses of the missionaries who have recently left for Mexico and South America will be given as soon as accurately reported.

THE fifty-fifth annual report of the Missionary Society of the Methodist Episcopal Church is before us,—a goodly octavo of 192 pages. Would that a copy could be placed in every Methodist household in the land! It is the campaign history of the largest volunteer corps in Christ's army, for a whole twelvemonth. Encouraging victories are reported from almost

every field and fore-post. The Church may well thank God and take courage.

The work of our Woman's Society is well represented in some fields and relations, but not in all. We hope it may be possible to secure in coming years a greater uniformity, if not fullness, in this particular. Meantime we rejoice in the record of achievement and promise here placed before our people.

STAR OF OUR LORD; Christ Jesus, King of all Worlds both of Time and Space. By Francis W. Upham, LL. D. New York: Nelson & Phillips.

An inspiring and helpful book for all who love Christ and are laboring to crown him "Lord of all." Against the "Astronomic Doubt," is matched the "Chrononomic Faith." Christ's kingship over the ages, is made to suggest his kingship over the worlds. His is "the kingdom of the heavens"; it shall be his "unto the ages of ages." The missionary, the Christian worker everywhere, labors to bring this world to Christ. This, however, is only the beginning. Redeemed humanity is to people, rule, and possess the astronomic universe in the name and to the glory of Him by whom and for whom all things were made.

The thought is much the same as that which runs through "The Arena and the Throne," but it is freer from hazardous or obscure speculation.

Dr. Upham won for himself many friends by his little work, "The Wise Men, Who they were and How they came to Jerusalem"; this companion volume will only add to their number and to their admiration. Though written primarily as defences of Scripture statements and doctrines, they have a peculiar and abiding interest for all earnest workers in the cause of Missions.

DIED, Jan. 29, 1874, in Spring Valley, Wis., Mrs. Fanny R. Cleveland. She was Recording Secretary of the Orfordville (Wis.) Auxiliary, and the sister who writes of her death adds: "Her earnest enthusiasm in missionary work had caused her to be truly appreciated by the members of our Society, and her death is lamented by all."

Mosaic.

— THE annual meeting of the General Executive Committee of the W. F. M. S. will open in Philadelphia, May 6th.

— GIVE rich harvest for the toil,
Bless the seed, and bless the soil;
Pour Thy sunshine on the ground,
Everywhere may showers abound;
Call the laborer, give the field,
Count the sheaves, and own the yield.

— "I SPEAK simply as to matters of experience and observation, and not of opinion, — just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

— *Sir, Bartle Frere, Governor of Bombay.*

Children's Corner.

THE DOLL MISSION.

BY COUSIN ALICE.

CHAPTER III.

IT got to be two o'clock at the Doll Mission, and no Katie Maverick. The girls, a baker's dozen of them, had been promptly on the spot at half-past one, and patience as well as time was heavily drawn upon in this half hour's waiting for Katie. Poor Trixie, Katie's devoted friend and ally, flitted from window to window, hoping at each one to catch a glimpse of Katie's hurrying feet; but it was of no use, and as she watched she could hear Lottie Freeman's whispers as she went around among the girls, holding little caucuses of two or three at a time, and "packing the meeting," Trixie shrewdly suspected.

Lottie Freeman had brought no end of silks and satins, and gingham and calico, besides two good-sized China doll-heads that her brother-in-law had given her out of his store. She displayed these with an air of triumph, and now, in

Katie's absence, evidently considered her opportunity had come; for surely the girls would n't think of electing Katie President when she did n't take interest enough to come to the first meeting; nor would they be likely to overlook the tempting array of materials that Lottie herself had contributed, for she kept them conspicuously arrayed, I assure you.

Trixie saw the way things were drifting; and as it was her house, and in her own pleasant room, called the meeting to order with a very wise but modest little speech.

"Something is keeping Katie, girls," she began, "and we cannot afford to wait any longer if we are going to accomplish much this afternoon. The first thing I suppose we have to do is to elect our officers, but that need only take a few minutes. We all know whom we want for president —"

"It's yeresilf, mem," broke in the wily Lottie, trying to be very funny with Norah's brogue.

"You all know whom I mean," continued Trixie, disregarding her entirely. "No one but Katie Maverick could fill the place, and no one cares so much for the Doll Mission as she has all along."

"Guess if she cared much, she'd been here," said one or two of the girls, who had been most in conference with Lottie.

"So," Trixie went on, like the wise little lady she was, utterly oblivious of any disaffection, "I nominate Katie Maverick for President, and Lottie Freeman for Vice-President."

Nellie Pease, who worshipped Trixie, though from afar, and who mourned often that she could n't get so near to her as Katie did, seconded the motion vigorously because it was Trixie's.

There was nothing to do but vote them right in, and the compromise soon suited everybody, even Lottie herself. She surprised all her adherents a moment after by jumping up and nominating Trixie for Secretary, but Trixie positively declined. She did n't want to be an officer, she said; but if the girls insisted on her "being *something*," they might make her "General Beggar" for the Society, and she'd do all she could that way. With a good-natured shout Trixie was elected to this most important office, and with equal unanimity smart little Nellie

Pease, the youngest, but the best scholar of them all, was made Secretary.

This gave Nellie confidence, and she ventured a little motion of her own, to the effect that Lily Mason should be made Treasurer.

"Her father's cashier in the First National, you know," she added, sure that they would all see Lily's fitness for the position in this fact. No sooner said than done, and Lily went home that night very much impressed with her father's importance as one of the "solid men" of the town, and scarcely less with her own as Treasurer of the Doll Mission. The election was completed now, and all in perfect good-nature. "They had Trixie to thank for it, though," Nellie Pease told her mother that night, as she rehearsed to her dearest friend all the events of the afternoon; for not even Trixie could ever be dearest to Nellie when she had such a mother. Far on into the evening Nellie sat by her mother's lounge telling how the scissors clicked and the needles flew, and the work fairly hummed till it was too dark to see.

"And O mother! the very best thing of all, we heard the door-bell ring, but we were up in Trixie's room and did n't pay much attention until somebody knocked at Trixie's door and handed in a large box, well wrapped and tied up; and, mamma, there was the loveliest golden-haired doll, all dressed in Paris muslin, tucked and frilled and puffed just like Helena March's wedding dress; and it had real hair, done up in braids, coronet and all, and slippers as fairy-like as Cinderella's. No name on the box at all, mother, but in the doll's hand was a card which said, 'Introducing Miss Celestine, who hopes to go on the Doll Mission.'

"She is just the loveliest doll, mamma! and Trixie says it is so nice now to have such a perfect pattern of a doll's wardrobe to copy from. But where could it have come from? That's what puzzles us all."

Mrs. Pease's eyes danced with something besides Nellie's delight, and Nellie caught them at it.

"You dear, blessed old mother!" she fairly screamed. "You did it yourself, I do believe!" To this day Celestine is credited to Nellie's mamma, though nobody knows it for certain, not even Nellie.

[To be continued]

THE LITTLE BOX IN THE CORNER.

It is a new piece of furniture, children, but when such delightful letters are written you, of course you must have a place to put them. If you will only keep the box well supplied, it will not be long before we can make it a necessity in all well regulated corners. Read the one from dear Miss Hoag first, and as you read, remember that though her heart is so full of her "Chinese chicks," she has yet large room in it for you all.

KIU KIANG, CHINA, Jan. 1, 1874.

Dear little missionary girls (big girls must n't listen): I wish you a happy New Year. I take it for true that all little girls belong to this class, and if they do not now they will when grown tall. So I say to you all, A happy New Year! So do these seven Chinese girls that stand at my table wish the "Amelican" girls a happy New Year, and shake their own hands instead of yours. Perhaps some of them have your own English name which they begged just in play, — Rachel, Delia, Hattie, Mary, Ella, Sallie, and Fannie. These they use when they go visiting with the new dolls they got at Christmas.

Miss Howe could draw a good picture of these girls with her pencil, but she is so busy I won't ask her. Two or three have soft, beautiful eyes, but Hattie's seem to slant the wrong way, and Ella's are so small we wonder how she can see at all; but remember none have blue eyes or curly hair.

If their hair should curl just a little they would bend it down and put on a sticky substance to keep it smooth and glossy. The little girls have a border around the head shaved every Saturday so as to look nice on Sunday; then the back hair is made into one braid hanging down the back, while that left on the top is looped quite high and tied with a red cord. In this loop they nearly always wear flowers, and when Jack Frost nipped those growing in the garden, Santa Claus put some bright red paper ones on the Christmas tree. You all know what a Christmas tree is, but these China girls never saw one until this last year. The day after Christmas they all dressed in their Sunday clothes and made us a visit, and I think it was one of the happiest days they will ever know. They could think of nothing but their precious dolls who were always getting their faces dirty or wanting to go to sleep; and after I had kissed and shaken hands with

each for the dozenth time, I asked the girls why the children in America had sent them their own little babies. "O, they love us!" they exclaimed, as they hugged them closer; but when I asked if they could now send the dollies to other children because they loved them, they looked as though they would cry, and there was a dead silence in place of the usual hearty answer.

But some of these girls we expect will give their lives to those that Jesus loved.

Your loving friend,

LUCY H. HOAG.

MT. VERNON, IOWA.

Dear Little Friends, — I will tell you what first induced me to have a missionary hen. About two years ago I read in a paper about a colored woman, who, as she was returning home from a missionary meeting, was thinking what she could do to get some money for that purpose. As she passed by her chicken-coop she thought she would set apart one pullet, and the product for one year she would give. So I asked papa for a chicken, and he gave me one. I then made my selection. I saved all the eggs and sold them at the highest market price. She raised one brood of chickens, too.

At Christmas I had between four and five dollars from my missionary hen, and now I want to know how I can best use it. I have been thinking about sending it to Miss Porter for her school or school-room. Please advise me.

Your friend,

LURA A. PHILLIPS

Now Cousin Alice offers a prize, two prizes rather, to the boy and girl who will find out for themselves the best way of earning missionary money, this year of our Lord, 1874. All who compete will be expected to report progress several times during the year by way of the letter box. All letters to be sent to P. O. Box 1987, Evanston, Ill.

PUZZLES.

HERE is one from "Life and Light": —

ddrg dlhc gnb drl ht rfb drtsnm lms tb
 te ltlt mh dm rhtn sh rrvrn .dhp nnl htw
 htw p mc hs nhw ry t ry mrf mh t t thgrb dn
 .cfrcs lry ht rff t dnbsb rh

The above is a verse from the Bible, written in English, but after Turkish fashion. There are no capitals, and the vowels are to be supplied reading from right to left.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N.Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Joliet, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devise to our society are requested to use the following forms: —

FORM OF BEQUEST. (Personal Estate.) — I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.) — I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Claremont, N. H.,	Mrs. Betsey B. Westgate,	11	17
Newport, R. I. (Marlboro' St.),	Katharine L. Smith,	40	12
Chicopee Falls, Mass.,	Mrs. Kelly,	27	14
Gloucester, Mass.,	Mrs. H. N. Higgins,	29	18
Watertown, Mass.,	Mrs. Cynthia Nordstrom,	11	4

Life Members. — Boston Highlands, Winthrop St. Ch., Mrs. Bagnall, Mrs. Payne, Mrs. Chadbourne, Mrs. Bowen, Mother Newton. Charlestown, Union Ch., Jennie Jerauld, by Mrs. D. L. McGregor; Sybil L. Gill, by Mrs. Chas. Butler; Springfield, Trinity Ch., Miss Jennie M. Chapin; Florence St. Ch., Mrs. Rev. F. K. Stratton. Waltham, Mrs. Sarah W. Fairbanks, Miss Abby Cutter. Lowell, St. Paul's Ch., Miss Anna Griffith, by her mother, Mrs. John Griffith; Miss Mary Swett, president. Lynn, St. Paul's Ch., Mrs. Mary J. Withey, Mrs. Frances Adams, Miss Hannah Seger, Mrs. Hannah Goodwin.

By subsequent arrangement, the name of Mrs. Rev. J. Wagner, published in the January number as Life Member of the East Saugus Auxiliary, has been transferred to the Waltham Auxiliary, and the name of Mrs. Harriet Newhall substituted instead.

ANNA R. LATIMER, Cor. Sec.

NORTHWESTERN BRANCH.

(Organized by Mrs. M. L. Slade.)

Shelbyville, Ill.,	Mrs. H. S. Monsor,	19	7
Conway, Mich.,	Elvina Parsons,	14	9
Gridly, Ill.,	Mrs. Sarah M. Smith,	44	1
Davison Station, Mich.,	Mrs. H. Dayton,	26	12
Princeville, Ill.,	R. Church,	12	
Fowler, Ill.,	Miss Turner,		2
(Organized by Mrs. R. A. Burrows.)			
Logansport, Ind.,	Mrs. Mattie Smally,	15	
(Organized by Mrs. P. A. Spurlock.)			
Pontiac, Ill.,	Mrs. Rev. D. H. Grey,	10	9
Madison St., Peoria, Ill.,	Miss J. Waughop,	11	
Chatsworth, Ill.,	Mrs. D. W. Hunt,	8	
Lacon, Ill.,	Mrs. R. A. Bower,	21	

Life Members. — Mrs. Rev. B. Applebee, Cent. Ill. Conf.; Mrs. Rev. W. D. Best, Ill. Conf.; Mrs. Mary Duggur, Pekin, Ill.; Mrs. Col. Reed, Bloomington, Ill.; Mrs. E. C. Hyde, Bloomington, Ill.; Mrs. G. C. Ringhouse, Bloomington, Ill.; Mrs. Prof. J. R. Jacques, Bloomington, Ill.; Mrs. E. Scofield, Plainfield, Ill.

ST. LOUIS BRANCH.

Amherst, Nebraska,	Mrs. Ellen Viele,	27	
Life Members. — Minnesota. Mrs. Rev. H. P. Satchwell, Rochester; Mrs. Rev. W. Rice, Rochester.			
Lucy E. Prescott, Cor. Sec.			

RECEIPTS OF THE W. F. M. SOCIETY.

FEB. 1 TO MARCH 1.

NEW ENGLAND BRANCH.

Maine. — Mattawankeag, from a Friend, \$5.00; Skowhegan Aux'y, thro' Mrs. Dr. Cushing, \$10.00; Kent's Hill, thro' Mrs. J. L. Morse, Mrs. S. B. Robinson's Mite Box, \$6.00; Children's Mite Boxes, \$1.00; Miss Ella Sturdrant's Mite Box, \$3.00; (S10.00). Corinna Aux'y, thro' Mrs. A. H. Atkins, \$4.00; Bath, Mrs. K. Atkinson, \$1.00; Portland, Chestnut St. Ch., thro' Mrs. Dr. E. Clarke, \$17.00; Wilton, thro' Miss H. Eaton, \$30.00. Total, \$67.00

New Hampshire. — Fisherville Aux'y, thro' Mrs. Jennie E. Green, \$20.00; Claremont Aux'y, thro' Mrs. C. M. Bailey, \$6.50; North Charlestown Aux'y, thro' Mrs. C. E. Rogers, \$3.00; Bristol Aux'y, thro' Mrs. W. A. Berry, \$20.00; C. J. Fowler's Mite Box, \$8.00; Fowler's Mite Box, \$3.00; Emma Berry's Mite Box, \$0.53; (\$31.53). Total, 61.03

Vermont. — St. Alban's Aux'y, thro' Mrs. Lizzie F. McAllister, \$13.00; Springfield Aux'y, thro' Miss Clara E. Latham, \$16.50; Franklin Aux'y, thro' Miss Mollie A. Pomeroy, \$7.00; Newbury Aux'y, thro' Mrs. Joseph Henderson, \$6.00; Coriuth, Mrs. Mary Prescott, \$1.00; Northfield Aux'y, thro' Mrs. Frank Plumley, \$19.50; Proceeds Tea Meeting, \$16.75; Miss Hattie Puffer's Mite Box, \$1.25; (\$37.50). Montpelier Aux'y, thro' Mrs. C. H. Farnsworth, \$11.00; Ludlow Aux'y, thro' Mrs. R. P. Cole, \$5.50; Randolph Aux'y, thro' Mrs. Franklin Doten, \$5.00; East Burke Aux'y, thro' Mrs. Ella C. Finney, \$4.00; Montgomery Aux'y, thro' Mrs. L. W. Martin, \$4.25. Total, 110.75

Massachusetts. — Boston, Receipts from the Missionary Festival, held Jan. 14, at Music Hall, \$134.77; Tremont St. Ch. Aux'y, \$45.50; from an Antiquarian supper, \$100.00; Bromfield St. Ch., Walter H. Russell's Mite Box, \$3.65; Florence G. Russell's Mite Box, \$3.65; (\$7.30). Church St. Ch., Mrs. Hedrick's Mite Box, \$1.05; Highland Ch. Aux'y, thro' Mrs. T. W. Howe, Members, and sale of articles, \$13.00; Mite Boxes, \$3.00; Rosa Carter's Mite Box, \$1.86; Mrs. Sanborne's Mite Box, \$3.10; Mrs. Haven's, \$1.00; Mrs. Purcher's, \$1.00; (\$24.96). Winthrop St. Ch., Receipts from Tea party at Mrs. Dr. Green's, \$10.00; Mrs. Green's Mite Box, \$8.55; Members, \$28.00; Life Members, \$100; (\$146.55). Bunker Hill Dist., Trinity Ch., Mrs. Marshall Jones, \$1.00; Union Ch., Members, \$25.00; Mrs. D. L. McGregor, to constitute Jennie Jerauld Life Member, \$20.00; Mrs. Chas. Butler, to constitute Sybil L. Gill Life Member, \$20.00; Mrs. Eastman's Mite Box, \$2.90; Children's Mite Boxes, \$2.20; Mamie Butler's Mite Box, \$3.00; Mrs. G. McGee's Mite Box, \$2.90; (\$76.00). Cambridgeport, Harvard St. Ch., thro' Mrs. Farwell, proceeds of Social Gathering, \$109.34; Membership, \$15.00; Donation from Miss Oliver, \$1.00; (\$125.34). Somerville Aux'y, thro' Mrs. L. Tower, Membership, \$33.00; Annie G. Tower's Mite Box, \$1.00;

May S. Tower's Mite Box, \$1.00; Lynn, Boston St. Ch., Charley Hatch's Mite Box, \$11.00; St. Paul's Aux'y, thro' Miss L. Maria Gowdy, Members, \$7.00; Miss Lizzie Atkinson's Mite Box, \$6.00; Mite Boxes, \$4.56; (\$17.56). Boston Highlands, Highland Ch., Mrs. Rowe's class, Mite Box, \$6.75; Cheleea, Mt. Bellingham Ch., thro' Mrs. H. B. Smith, \$25.00; Melrose Aux'y, thro' Mrs. S. D. Taylor, \$17.00; Receipts from Mrs. Foss's Readings, \$60.00; Mrs. C. Pitcher, \$10.00; (\$87.00). Mrs. Rev. Geo. P. Wilson, \$1.00; Haverhill, Wesley Ch. Aux'y, thro' Mrs. Rev. S. B. Sweetser, \$16.00; Holliston Aux'y, thro' Miss S. E. Chenery, \$3.00; Mrs. Rev. F. Furber, \$20.00; May A. Treen's Mite Box, \$0.26; (\$23.26). North Bridgewater, Miss D. S. Thayer, \$2.00; Washington Village, South Boston, Mrs. N. H. Bishop, \$5.00; Brookfield Aux'y, thro' Mrs. Sherman, \$8.00; East Dedham Aux'y, thro' Mrs. Lucie S. Bailey, \$5.00; Warren Aux'y, thro' Mrs. W. R. Tisdale, \$18.00; Osterville Aux'y, thro' Mrs. A. H. Scudder, \$2.00; Webster, Mrs. Cyrus Spaulding, \$15.00; Westfield Aux'y, thro' Mrs. Sewall Lambert, \$61.50; Newton Aux'y, thro' Mrs. Holman, \$13.00; Mrs. Alden Spear's Mite Box, \$4.21; Waltham Aux'y, thro' Mrs. Clara C. Young, \$35.00; to constitute Mrs. Sarah W. Fairbanks and Miss Abby Cutter Life Members, \$40.00; (\$75.00). Woburn Aux'y, thro' Mrs. L. E. Wheeler, \$26.00; Blandford Aux'y, thro' Mrs. J. C. Robinson, \$11.00; Williamsburg Aux'y, thro' Mrs. A. B. Thorndike, \$5.10; West Medway Aux'y, thro' Mrs. M. B. Richardson, \$5.00; Lawrence, Haverhill St. Ch. Aux'y, thro' Miss Ella J. Barrows, \$60.00; Salem, Lafayette St. Ch. Aux'y, thro' Mrs. Kilvert, \$20.00; Lowell, St. Paul's Aux'y, thro' Etta F. Weeks, \$96.10; (Mite Box collections, \$7.00). Fitchburg 1st M. E. Ch. Aux'y, thro' Mrs. Rev. W. W. Colburn, \$6.00; Winchester, Mrs. John C. Mason, \$0.65; Duxbury, Mrs. Rev. B. Otheman, \$5.00; Springfield, Trinity Ch. Aux'y, thro' Miss Carrie L. Rice, from collection at farewell meeting of Miss Jennie Chapin, \$20.00; Florence St. Ch. Aux'y, thro' Mrs. Mary R. Searle, Free-will offerings, \$16.90; Mrs. Walter Bates' Mite Box, \$1.00; Mrs. M. R. Searle's Mite Box, \$1.10; Mrs. Willard Grover's, \$1.24; to constitute Mrs. Rev. F. K. Stratton, Life Member, \$20.00; (\$24.21). Northampton Aux'y, thro' Mrs. Wm. F. Prentiss, \$38.00; (Mite Boxes, \$11.71). Provincetown, Centre Ch., thro' Mrs. N. P. Holmes, \$40.00; Mrs. Campbell, \$20.00; Miss M. A. Young, Cambridgeport, \$2.00; Mrs. Eaton, North Bridgewater, \$38.00; Mrs. C. D. Hemenway, Ashland, \$15.00; Boston, Mrs. Martha Cline's Mite Box, Ch. St., \$2.50; Fall River, St. Paul's Aux'y, thro' Mrs. G. F. Hathaway, \$12.00. Total, \$1,550.00

Rhode Island. — Bristol, State St. Ch. Aux'y, thro' Miss M. A. Wood, \$3.75.

Connecticut. — New Haven Aux'y, thro' Miss Clara E. Leete, \$38.00; New London Aux'y, thro' Miss Nancy Hempstead, \$10.00; Attawamgan Aux'y, thro' Mrs. Rev. W. V. Morrison, \$17.00; South Woodstock, Mrs. G. L. F. Stoddard, \$1.00. Total, 65.00

Miss A. H. Bodfish, Camden, S. C., for support of Abbie Hamlen, \$25.00.

Sum total, \$1,883.94

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

Correction. — Biddeford, Me. Aux'y should have been \$7.00 from Mite Boxes, and \$7.00 for Memberships, instead of \$13.00 for one and \$1.10 for the other.

NEW YORK BRANCH.

New York. — Buffalo, Grace Church Aux'y, through Mrs. E. D. Saunders, \$30.00, for support of orphan, "Grace Church," and \$30.00 towards support of Bible reader, Mary Mason; Sing Sing Aux'y, thro' Mrs. Mary E. McCord, for support of orphan, "Eliza Barker," \$29.16; Boonville Aux'y, thro' Mrs. G. M. Mead, \$4.25; Binghamton Aux'y, thro' Mrs. Virginia H. Andrews, for support of orphan, "Grace Whitney," \$30.00; Brooklyn, E. D., through Mrs. H. G. Law, \$99.56, of which \$20.00 is towards support of Bible reader; New York City, Miss Amelia Truslow's S. S. class at the Five Points Mission, towards support of orphan, "Carrie Truslow," \$5.75; St. Paul's Church Aux'y, through Mrs. H. B. Lane, \$243.20; 37th St. Church Aux'y, \$11.00; 7th St. Church, \$4.00; 18th St. Church Aux'y, \$15.50; 2d St. Church, thro' Mrs. McAllister, \$13.50; Central M. E. Church, thro' Mrs. Bottome, \$15.00; Frankfort Hill Aux'y, thro' Mrs. Emma D. Goodier, \$5.65; Ogdensburg Aux'y, thro' Mrs. Ellen Morris, \$32.00; Round Lake Association, thro' Mrs. Edward Robinson, \$4.00; Watertown, Arsenal St. M. E. Church Aux'y, through Mrs. Almira W. May, \$24.00; Gloversville Aux'y, thro' Mrs. C. J. Mills, \$40.20;

of which \$25.00 is from Mrs. N. W. Welch to constitute herself a Life Member; New York Mills Aux'y, through Mrs. H. Woodward, \$8.90; Binghamton, Main St. M. E. Church, Aux'y, thro' Mrs. N. T. Childs, \$55.00, of which \$40.00 is towards support of Bible reader, "Nellie Peters"; Deansville Aux'y, thro' Miss M. E. Goff, \$5.00; Herkimer Aux'y, thro' Mrs. W. R. Cobb, \$8.00; Auburn, 1st M. E. Church, thro' Mrs. W. M. Hosmer, \$45.85; Troy Aux'y, thro' Mrs. Joseph Hillman, \$17.90; Mrs. Joseph Hillman's Mite Box, \$4.10; Round Lake, Nellie Nye's Mite Box, \$2.56; Louise Carry's Mite Box, \$2.19; Lowville, from Mrs. Horatio Arthur to constitute her daughter, "Florence E. Arthur," a Life Member, \$20.00; Newark Aux'y, thro' Mrs. Eva Putnam, towards support of orphan, "Naomi D. Newark," \$5.40; Carthage Aux'y, thro' Miss Sarah R. Francis, \$6.00; Rochester, Corn Hill Aux'y, thro' Mrs. Henry Wray, \$15.00. Total, \$832.67

New Jersey.—Newark, Halsey St. Church Aux'y, thro' Mrs. Knowles, proceeds of sale of jewelry for support of orphan, \$25.00; Mrs. Jane Hayden's Mite Box, \$1.25; Miss Susie Berry's Mite Box, \$2.87; Mrs. Dinah King's Mite Box, \$2.60; Mt. Hermon Aux'y, through Mrs. Dr. Crane, \$11.00. Total, 42.78

Grand total, \$875.45

245 Broadway.

MRS. ORANGE B. JUDD, Treas.

ST. LOUIS BRANCH.

Missouri.—Union Church, St. Louis, Memberships, \$4.00; Union Church, St. Louis, Mite Chests, \$10.62; Union Church, St. Louis, support of orphan, "M. J. Goodwin," \$15.00; Springfield, Members, \$7.55; Springfield, Mite Chests, \$4.45; Kansas City, Members, \$2.00; Kansas City, Mite Chests, \$4.54; Greenfield, \$3.45; Carthage, \$10.25; Clinton, \$5.35; Sale of photographs, \$2.50. Total, \$69.71

Iowa.—Uniontown, \$5.60; Farley, \$13.40; Mt. Pleasant, Main St., \$7.00; Mt. Pleasant, Asbury, to make Mrs. Dr. Charles Elliott Life Member, \$20.00; Mt. Pleasant, Mrs. N. M. Powell, \$2.00; Luana, \$2.25; Sabula, \$4.25; Dubuque, Memberships, \$4.55; Dubuque, Mite Chests, \$4.45; Clinton, \$6.00; Marengo, \$13.20; East Waterloo, \$5.00; Floyd, \$6.25; Mt. Vernon, \$9.60; Burlington, \$18.90; South Burlington, \$6.00; Davenport, \$20.45; East Des Moines, \$22.75; Clermont, \$3.50; Anamosa, \$7.00; Mt. Algor, \$13.75; Waukon, \$7.50; Toledo, \$13.75; Newton, Memberships, \$4.00; Newton, Mite Chests, \$2.60; New Hampton, \$5.00; Cedar Rapids, \$6.00; Oskaloosa, \$3.00; Marshalltown, \$3.92; Teed's Grove, \$19.11; Fayette, Members, \$10.75; Fayette Mite Chests, \$0.81; Clarinda, \$5.00; Dyersville, \$15.60; Vinton, \$8.20; Muscatine, Members, \$13.31; Muscatine, to make Mrs. Rev. J. C. Brown Life Member, \$20.00; Jessup, \$5.05; Marion, \$10.00; Pella, \$9.00; Independence, \$9.65; Vernon Prairie, \$10.00; Lisbon, \$1.25; McGregor, \$15.30; Waverly, \$10.75; Decorah, \$10.00; from Miss Leonard, collected in Iowa, \$122.65; contents of Miss Leonard's Mite Chest, \$4.50. Total, 552.50

Minnesota.—Farmington, \$6.50; Castle Rock, Mrs. F. Prescott's Mite Chest, \$1.40; Minneapolis, 7th St., Members, \$5.28; Minneapolis, 7th St., Mite Chests, \$10.41; Minneapolis, Centenary, Members, \$18.00; Minneapolis, Centenary, on Life Membership of Mrs. Couch, \$10.00; Minneapolis, Centenary, Mrs. Moses, Honorary Manager, \$25.00; Byron, \$3.75; Onatouna, \$18.40; Preston, support of orphan, "Catherine Wells," \$3.70; Northfield, Members, \$10.75; Northfield, Mite Chests, \$2.75; Winnebago City, \$4.50; St. Charles, Memberships, \$12.70; St. Charles, Mite Chests, \$1.45; St. Charles, on Life Membership of Mrs. W. H. Joy, \$7.85; Plainview, \$3.65; Hamilton, \$2.75; Rochester, Memberships, \$15.00; Rochester, on a Life Membership, no name given, \$3.00; Featherston, \$37.36; Red Wing, \$25.41; Red Wing, Mite Chests, \$3.73. Total, 235.34

Grand total, \$857.55

17 South 15th St.

MRS. W. A. JONES, Treas.

CENTRAL BRANCH.

Pennsylvania.—Salona, \$7.00; Birmingham, per J. R. Thompson, support of orphan, "Sarah Thompson," \$33.00; Kingston, \$12.00; Sewickley, Life Membership of Miss Mary Thompson and quarterly dues, \$41.00; Spring Garden, \$5.00; Blanche Gracey's Mite Box, \$3.26; Arch St., \$59.00, of which Miss M. A. Hunter contributes \$30.00 for the support of "Annie Gracey"; Christ Church, Pittsburg, third year's support of "Susan Morgan"; patrons, Misses: Ebbert, Vaukirk, and Hubley, \$30.00; from the same, \$6.25; Everett, \$16.50; Tyrone, \$10.00; Harrisburg, \$15.00; W. Springfield, \$7.75; Lan-

caster, \$10.00; Fortieth St., \$12.50; Chambersburg, \$9.31; Espyville, \$25.00; Salona, \$10.00; Carlisle, \$8.00; Park Avenue Church, T. W. Price, thro' Mrs. J. L. Keen, \$100.00; Kensington, \$42.25; Meadville, \$26.00, of which \$30.00 is Life Membership of —; Erie Annual Conference, per Rev. Joseph Horner, Treas., from Rev. G. W. Anderson, \$12.00; Rev. G. W. Chester, \$5.50; Rev. M. Smith, \$77.82; Rouseville, \$24.75; "Tea party at Handel and Hayden Hall," \$348.91; J. L. Keen, \$50.00; Wm. Whitaker, \$50.00; Washington, \$15.00; Summerfield Aux'y, \$97.00; quarterly dues, \$16.50; Blairsville, \$42.71. Total, \$1,231.01

MRS. A. W. RAND, Treas.

1905 Spring Garden St.

CINCINNATI BRANCH

Ohio.—Lancaster, \$9.75; Columbus, Christie, \$6.25; Wesley, \$26.50; Town St., \$5.75; Chagrin Falls, \$10.95; Steubenville, Kramer, \$16.00; Webster, \$2.75; Findley, \$23.50; Fairmount, 19.00; Baltimore, \$4.60; Cleveland, Taylor St., \$10.00; Franklin St., \$2.00; East Cleveland, \$16.75; Troy, \$25.00; Dayton, Raper, \$16.05; Medina, \$11.00; Elyria, \$20.00; Richwood, \$12.00; Portsmouth, \$29.00; Bryan (\$4.58 of this amount from children's corner), \$14.25; Lima, \$1.00; Carrollton, \$15.00; Eaton, \$10.00; South Henrietta, \$5.00; Mt. Union, \$22.64; Marysville, \$16.00; Ashtabula, \$5.35; Hamilton, \$17.00; Canton, First Ch., \$10.00; Gambier, \$11.10; Patriot, \$3.25; Portland, \$5.00; Zanesfield, \$3.00; North Amherst, \$3.40; South Amherst, \$6.85; East Clarksfield, \$10.00; Bremen, \$4.20; Highland, \$10.00; Marion, \$18.75; McConnellsville, \$14.50; Gallipolis, \$8.50; Rootstown (by an old lady, friend to India), \$1.00; Marietta, Whitney Chapel, \$2.25; Mechanicsburg, \$16.12; Nation Ch., \$4.25; White Cottage, \$3.75; York Centre, \$2.50; Bedford, \$5.25; Cedarville, \$7.90; Wheelersburg, \$2.90; Salem, \$18.88; Cardington (last p't on Life Membership of Mrs. W. Shunk), \$10.00; Edinburg, \$14.25; Ironton, Spencer Ch., \$17.00; Beach Grove, \$2.00; Springfield, Centre St. (\$30.00 from Mrs. Mast for support of "Huldah Parsons"), \$42.00; Asbury, \$2.25; Harmar, \$4.25; Belpre, \$3.50; Berea, \$40.00; Hilliard (\$5.00 presented by Mrs. E. J. Rogers), \$12.30; New Holland, \$6.00; Cincinnati, Trinity (\$100.00 to make Mrs. Rev. Dr. Lowrey Life Manager), \$113.00; Rochester, \$3.86; Mt. Victory, \$1.50; Delaware, William St. (\$15.00 to finish Life Membership of Mrs. J. Fitch), \$35.00; Seven Mile, \$5.10; thro' Mrs. Bing, \$12.00; Tremont, \$2.00; Cadiz, \$19.25. Total, \$1,043.20

Kentucky.—Ashland, \$8.16; Lexington (including one year's support of "Mollie E. Scott"), \$118.61. Total, 126.77

West Virginia.—Buchannon, \$7.00; Kingwood, \$15.50; Brandonville, \$5.00; Parkersburg (\$20.00 to make Mrs. A. E. Baldwin Life Member), \$23.00; Morgantown, \$23.00; Wheeling, Chapline St., \$24.00. Total, 97.50

Grand total, \$1,267.47

Correction.—In January number North Amherst was credited \$11.61; it should have been \$9.26. South Amherst was credited with \$3.50; it should have been \$5.75. Ashtabula was credited with \$4.30; it should have been \$6.30.

MRS. DR. W. B. DAVIS, Treas.

Care of Mrs. Bishop Clark, Cincinnati, O.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. W. A. Ingham,
Mrs. J. F. Willing, Miss Belle Hart,
Mrs. A. F. Newman, Mrs. M. B. Willard,
Mrs. J. F. Keen, Mrs. J. H. Knowles.

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* liii. 11.

VOL. V.

BOSTON, MAY, 1874.

No. 11.

IMPROMPTU.

[Written on reading a late number of the *Heathen Woman's Friend*.]

BY GEO. C. CRUM, D. D.

"HEATHEN WOMAN'S FRIEND," I hail thee
As a harbinger of light,
Rising like the star of morning
On a dark and troubled night.

Hail and welcome! for thou bearest
On thy wings of spotless white
Hope for those who now are shrouded
In the gloom of pagan night.

In our homes awakening interest
In the heathen woman's fate,
Who hath wept for weary ages,
Grief and woe her sad estate.

Shut within her cold seclusion,
Where no pitying heart is known,
Abject slave of fear and passion,
Must she still in anguish groan?

No, thank God! the day is dawning
On her dim and tearful sight;
And her drear and dark zenana
Yet shall flame with Gospel light.

Bound in chains of caste and custom,
Trembling 'neath a tyrant's eye,
Must her woful degradation
Deepen as the years go by?

No, thank God! those galling fetters,
Welded by the hoary years,
God's own hand shall strike from off her,
Balm her wounds and wipe her tears.

In thy verdant groves, Bareilly,
Stands the type of what shall be
When the last of India's daughters
Shall in Jesus Christ be free.

Agra's peerless Taj shall moulder,
Minar, fane, and idol fall;
But salvation's blood-stained banner
High unfurled shall wave o'er all.

Go, then, Friend of Heathen Woman,
On thy God-like mission go;
Pray and plead till every bosom
Throbs responsive to her woe.

Dayton, Ohio.

AN HOUR IN SUNDAY SCHOOL.

BY MRS. MARY MCHENRY.

LAST Sabbath I had a good time with my Sunday school, and I wish to tell you about it. I have a school in the city composed of about forty women and girls. It has not been in operation long, and they are wild heathen yet. There is a day school there, and they asked to be taught on Sabbath also. That is the way the Sunday schools usually begin. I found them seated on the veranda, waiting for us as usual; they rose and gave their salaam. We sang a while. I trained them on the scale in order to get their undisciplined voices in harmony; this amuses them very much. One little girl generally giggles through the whole process. After singing, Jane, the Bible woman, heard them read and taught them the catechism. While she was doing this, the old woman in whose house the school is held got up once or twice, and spreading out both arms, held up her chuddar behind us. I had noticed the same thing at other times, and asked Jane what it meant; she said the men had come to the well in the court for water, and she was hiding her daughters from their sight. Two little girls began whispering, and the teacher who teaches the day school threw her stick at them; all of the rest shouted to them to be quiet, thus making ten times as much noise as the little girls themselves. The stick is a new one which the

teacher has been buying, and when a week ago I complimented her on the improved behavior of the girls, she said it was all on account of the "lukree" (stick). This school had been late in receiving their Christmas gifts, and the Sabbath before I had missed one of the brightest women, to whom I had become attached on account of her intelligence and pleasing manners. I asked for her, and was told that she was angry because her Christmas gift was not nicer, and would not come to learn to read any more. I was grieved to find her so childish, but knew she had had no opportunities for becoming anything else. This Sabbath she had returned, and was in her accustomed place. After lessons were over, and I had sung an English hymn, for which they always ask, they gathered about me for a general talk. My pouty friend came close to my feet, and talked over her trouble; she was very glad to come back, but wanted to explain things to me. I told her that instead of being paid when I went to school, I had to pay much money for the privilege. She said Hindustani people were poor, and could not get money easily, and she thought when they tried to learn to read they should have presents; she said if I would give her an embroidered lace chuddar, she would accept that. I told her that I was unacquainted with their customs, and only came to sing and talk with them. She accepted this statement, and dropped the subject of presents; said she was glad to have me come, that she had had me in her heart all the week, and came to school because she wished to see me. As she was talking she caught my hands with a graceful, caressing movement, and pressed them in hers. I took her wrist and began counting in Hindustani the bracelets with which it was covered; there were twenty-one, and an equal number on the other arm, I suppose. They were delighted that I could count in their language, and when I succeeded in making or understanding a sentence without Jane's help, were much pleased. I asked her if she thought us very homely, because we wore no jewels. She said it was not our custom, and that they knew we had money enough if we chose to wear them. I told her we did not think it wise to spend our time, money, and thought in adorning the body which must so soon perish, but we desire to take great pains with the soul, which

must live forever. She begged me to sing another English song before going, and I sang a stanza of "Home, Sweet Home." They all listened attentively, and the pathos of the air brought tears to the eyes of the loving disciple at my feet. Jane interpreted, and I noticed she thought I meant my heavenly home; so I told her to tell them it was my home over the water of which I was singing. This brought a shower of questions as to my parents, brothers, and sisters. I showed them how tall my sisters were, by pointing to different ones of their number, and answered the invariable question as to whether they were married or not. Then my friend in front seemed to think I must be sad so far from my dear ones, and looking up in my face said, "I'll be your sister, if you will be mine." I said, "I will," and she added in explanation, that those of the same faith are more closely united than ever by kinship, and if they became Christians they would be dearer to me than my own sisters. My heart was so happy that the thought of being Christians even had entered their minds that I could not keep from singing all the way home. Once out in the street, the busy traffic was going on just the same as if it were not the Lord's own day; the bazaars were full of buyers and sellers; the village women in their long blue sacks and chuddars worked with red, and full of little looking-glasses, about the size of a penny, were bringing in their baskets of fuel on their heads; and the long lines of little donkeys trudged patiently along with their loads nearly as large as themselves. "None of these things moved me," however, for in my soul I believed the day was drawing near when even in this land of idols and false prophets the Sabbath would be kept holy to the Lord God of Hosts.

Moradabad, India, Jan. 7, 1874.

CHINA AND THE CHINESE.—FOO KIEN PROVINCE.

BY MRS. E. E. BALDWIN.

CHINA proper is divided into eighteen principal parts, called provinces, each having its own officers, not unlike the State governments of the United States, and like them subject to the general government. What we regard as China does not by any means include her whole territory. Besides the eighteen provinces which com-

pose China proper are to be included Manchuria, the native country of the present rulers of the empire, and the colonial possessions of Mongolia, Sungaria, Turkestan, Koko-nor, and Tibet.

We have to do, however, only with the eighteen provinces, or the "Middle Kingdom," which include an area of nearly 2,000,000 square miles. But it is to the *Foo-kien* (*i. e.* happily established) province that I invite your special attention, as it is here that our church first established a China Mission, which now numbers more converts than any other mission of our church.

This province lies on the southeastern coast of China, in latitude very nearly the same as Florida.

It comprises in area 53,480 square miles. It has many large and crowded cities, and sustains a population of between 18,000,000 and 20,000,000. Its chief river is the Min, 300 miles long, and in places broader than the Hudson; its banks are varied by valley, hill, and mountain scenery, in many places sublimely beautiful. The mountains rise from 800 to 3,000 feet high. There are twenty-seven walled towns or cities on its banks. The scenery on this river, for grandeur and beauty, can be compared only to the Hudson. Now a word as to the government of a province. The two highest officials are the Governor and Lieutenant-Governor; the former rules two provinces, the latter but one. Next comes the *Tau tai*, who might be called a deputy to the Lieutenant-Governor; there is one over each district or county of a province. The chief officer of a city is the Prefect, or Mayor. There is also a military officer of high rank, who is commander of both land and sea forces. Above him in rank is placed a Tartar general, who has charge of the Manchu force found in each province; this officer is in fact a spy upon the Chinese officials. Besides these chief officials are innumerable petty officers: indeed, the people are nearly officered to death! In theory, the government of China is very nearly perfect, but in practice it is so utterly deficient that the poor people are constantly under the most shameful oppressions. "Squeezing" is the not elegant but expressive term for all sorts of illegal gain or oppression in China.

The chief official "squeezes" the one below him, and the latter the one next below, and so on

until the whole rests with crushing weight upon the poor people. I have known men of wealth among the middle classes who dressed almost as beggars, and carefully avoided any show of comfort in their families, lest some petty officer should look upon their prosperity and ruin them by unjust taxation; often such men of means purchase a mandarin's button at an expense of some hundreds or thousands of dollars, simply that they may, by official position, protect themselves in a measure from this terrible oppression. This system of "squeezing" enters into almost every transaction; especially is it exemplified in the establishments of the foreign merchants doing business here.

The chief servant of a merchant's household is the butler; he calls all the other house-servants and is responsible for their characters: thus, if a house coolie steals, the butler must bear the loss. In consequence of this risk, that the butler must assume, it seems fair that the other servants should pay him something, which in fact they do. But the butler often uses his power in the most arbitrary manner over the servants, while they in turn have their share in the "squeezes" imposed upon any unfortunate outsider that may come in to sell anything to the lady of the house. Some years ago a gentleman in one of the chief American firms here sent a note to me saying he had some lady friends visiting at his house who wished to purchase some of the artificial flowers worn by the Foo Chow women, and he asked if I could send a flower-dealer to him with a large collection. I sent a dealer to him, and a few days afterward the gentleman called to see us, and described his wrath when he found that every servant in and around the house, from the butler in the dining-room to the gate-boy at the street, had levied a "squeeze" upon the poor flower-dealer. He said that his friends selected the flowers they wanted, and he told the butler what amount to pay the man. Presently he heard quite a row in the yard and went out to see what was the matter. There he found the poor flower-man in the greatest state of excitement, and a number of the servants about him, and, in Chinese style, all talking or scolding at once. Fortunately, the flower-man was able to make him understand how he had been imposed upon, and the gentleman proceeded at once to go

from servant to servant and collect the cash they had taken from the man; and, said he, "Would you believe it? every man about the place had a share in it!" This is only one example of this system of persecution or oppression practised throughout the country. Criminals not only suffer the punishment ordered for their crime, but while in prison endure all manner of torture from the underlings of the place inflicted for the purpose of wresting from them their last cent, nor do they stop short of the clothes on their bodies. One man, who is now bearing punishment for stealing, has promised these underlings 12,000 cash, nearly twelve dollars, to secure release from torture. They had been informed that he was very poor, but they rested not until he had promised to pawn all his clothing to secure the money. Of course the officials know all this, but they never offer to relieve the poor prisoner from his tormentors. Often men punished for petty thefts die in the hands of these wretches.

Our philosophers at home may spare their admiration of this ancient government; for whatever it is in theory, in practice there is not a more corrupt or oppressive one in the world.

A DAY'S WORK IN THE ZENANAS.

BY MISS L. M. PULTZ.

THE readers of this paper, being very well acquainted with the workings of M. E. Conferences, will not be surprised to learn that I have changed both my place of residence and my work.

The year which I spent in the Bareilly Orphanage was quite sufficient for me to become strongly attached to the girls, and tender ties were severed when I left them for another field of labor. In the field which I have entered, like the one I have left, there is much to be done for the Master. I will give you a sketch of my first day's work, and I trust your prayers will follow me throughout the year.

Mrs. Parker accompanied me, that she might introduce me to the people whom she formerly visited. I was greatly pleased to find the streets of the city much wider and cleaner than those of the other cities of Northern India which I have visited. I assure you the latter qualification is no

small reason for thankfulness. Shortly after entering the city a man came running after us, saying the women of the household wished us to call. On entering the house we found three women, who, after the usual salutation, urged us to be seated. One of the number could read and write a little, also had some knowledge of arithmetic; she is very anxious to get a situation as teacher in one of the girls' schools. Mrs. Parker promised, if possible, to give her a place after two or three months, provided she studied diligently in the mean time. So few know how to read that those who have a little knowledge think they are able to teach.

She evidently did not understand that a missionary lady can superintend her own work without her husband's assistance, as she persisted in requesting Mrs. P. to ask the "Sahib" for a situation for her. When told that the "Sahib" had nothing to do with the schools, she seemed to think that an incredible thing, but at last was satisfied with the prospect of employment, even though the "Mem Sahib" gave it. An old woman wished some medicine for her eyes; we were glad to be able to tell her that at my next visit I would bring with me a native woman (formerly one of the Orphanage girls), who would give the needed medicine. This is a high caste Hindoo family, but had not been visited of late. We trust we may not only do good to their minds and bodies, but to their souls also. The second place was a Mohammedan family, where three young women are learning; they seemed delighted when told that they were to receive regular instructions, — for on account of having no missionary to help in this department of the work, they have received only occasional visits, — and when they heard that I would teach them to knit and sew, they were more delighted than ever. The next place was also a Mohammedan family; the daughter has a small school; she was among the first who received instruction in this city; she can read and write both Urdu and Hindee, has made a fair beginning in Roman, Urdu, and English. Mrs. P. tried to engage her to teach in Miss Blackmar's school, telling them she would each day send a closed doli for her; that they might send any one they chose with her; and that there were none but woman teachers in the school. But the parents said "O no!

that will never do. She is betrothed, and must not go out before her marriage." As she would neither teach nor be taught outside of her own home, I decided to visit her twice each week. The last visit was to the wife of a teacher (Hindoo) in mission employ; she can read but little as yet, but is anxious to learn, and asked if I would come every day. I could not promise that, but said that I would come as often as possible. At every place where we called we left Sunday-school papers: thus, while they are learning to read, they also learn about Jesus.

Moradabad, Jan. 26, 1874.

BIBLE READERS IN KIU KIANG.

BY MRS. LUCY H. ING.

WHEN we came to Kiu Kiang three years since we could not, by diligent inquiry, find a woman who could read; there was, indeed, a vague rumor of one thus distinguished above the 10,000 women of this city, but where, we could not learn. Since that time three have learned to read, and as the people become better acquainted with the missionaries and we with them, we occasionally hear of others who read. Of these who read, two can write, and three are employed as teachers or readers. There are probably others who possess this accomplishment; but the Chinese themselves say the number is very few, indeed; they usually say there are none. They have schools for boys but not for girls. The tuition paid for a son who attends school is not a small item for a Chinaman in moderate circumstances, and is not to be thought of for his daughter. Men of wealth sometimes employ teachers for their sons and daughters, and they are instructed together at home: this, we are told, is very expensive, as the teacher must have wine and the best articles of food which can be obtained. Not long since a woman offered to come every day and read with me, of course for a consideration; she is of middle age, intelligent, and reads well, and is gaining a good knowledge of the New Testament. I often find her reading the Old Testament, which she seems to prefer. The nice little wife of the helper at the chapel in the city, after several unsuccessful attempts to study, has become greatly interested in learning. We have pleasant reading lessons together every

week. Sometimes her neighbors come in to listen, and she is ever ready to commend the teachings of Jesus; she is in a position to do much good, and seems to have a heart for it. One woman of means, a good scholar (so reported), will not accept employment from us now, but if a medical lady is sent to this place would like to come and read with her, without compensation.

Kiu Kiang, China, Feb. 2, 1874.

MADAGASCAR.

[A Theme for Ladies' Missionary Meetings.]

BY MRS. DR. BUTLER.

II.

RASOLAMA was really the *first* martyr. This good woman was a devoted follower of the Lord Jesus; during her imprisonment she was heard to say, "I was not afraid, but rather rejoiced that I was counted worthy to suffer affliction for believing in Jesus. I have hope of the life in heaven."

This was repeated to the judges, and she was beaten and put in irons, the extremities of her body being forced together in a most excruciating manner. On her way to the place of execution she expressed holy joy, and sang several hymns. On reaching the fatal spot, she knelt down to pray, and calmly committed her spirit into the hands of the Lord Jesus, and while thus engaged was pierced through the heart by the spears of the executioners, and her body was left to be devoured by dogs.

Thirty years after this the first church in the capital of Madagascar was built, and it was erected on the very spot where this noble woman was martyred. Did not the spirit of Rasolama look down with holy joy on that sight? Would we not all like to see *that* church?

The persecution raged. The queen ordered the ordeal of tangena—the drinking of poison—to be administered, and more than five hundred persons were thus poisoned; others were flung from precipices and dashed to atoms. One young lady of rank was made to witness several of these executions, in the hope that she would be shocked, and renounce Christianity; but she would not, and she, too, was flung over the precipice. Many were thrown into pits, and boiling water poured over them, while others

were hunted like beasts, and had to hide in dens and caves of the earth. Still the work of God went on, and in the year 1847, during a revival in which more than one hundred persons were converted, the queen's son, a young man of seventeen years, was also converted. The queen was furious at the progress of the Christian religion, and condemned twenty-one of these new converts to death, but the young prince interceded for their lives.

The prime minister said to the queen, "Madam, your son is a Christian; he prays with the Christians and encourages them. We are lost if your Majesty does not stop the prince in this way." "But," replied the queen, "*he is my son, my only, my beloved son!* Let him do what he pleases; if he wishes to become a Christian, let him! He is my beloved son." So God made use of this young man as a protection for His own people.

In 1850 another severe storm of persecution commenced. Nearly two thousand Christians were summoned to the capital, and three of the most distinguished of them were sentenced to be burnt to death. Three times when they were at the stake the rain came down so heavily as to extinguish the flames, while a rainbow of immense size, forming a triple arch, stretched across the heavens, one end of it seeming to rest on the posts to which the martyrs were tied. Many of the spectators were so alarmed at this appearance they fled from the spot in haste.

But time would fail to tell the whole story of the martyrs of Madagascar. Their reward is on high, and their souls are amongst those "nearest the Throne." We will glance at the brighter state of things now existing in Madagascar.

Ranavalona, the bloody queen, died in 1861, and her son ascended the throne; but his reign was short. His wife succeeded him, but died in 1868.

Romomo, a true Christian woman, then ascended the throne. God was now giving peace to his people and joy to his afflicted heritage.

For thirty years Satan had raged against the name and cause of Jesus, using a woman, the greater part of the time, as his agent. Now God permits a woman to be the honored instrument in his hands of placing the Christian religion on a firmer basis in that land; and all who

love the Lord Jesus may rejoice in the work that Romomo is doing.

On the day of her coronation she took her seat beneath a gorgeous canopy, on the front of which was inscribed in shining letters, "Glory be to God," and on the sides, "On earth peace," "Good will among men," and "God shall be with us." At one side of her Majesty was a small table bearing a magnificent copy of the Bible; while in her coronation speech there was a clear and distinct proclamation of religious liberty. We may imagine the angels rejoiced, and the souls of the martyrs before the Throne tuned their harps afresh, and sang "*Glory to God*" more triumphantly than ever before.

Another intensely interesting event was the baptism of the queen and her prime minister. The high officers of the court, the head men of the people, and all the preachers in the city assembled in the court of the palace. After singing, prayer, and preaching, Andriamledo, one of the first native preachers, — one who had endured severe persecution and witnessed many martyrdoms, — baptized the queen and her prime minister. Is it any wonder that the Christians wept for joy?

Madagascar is not yet, it is true, entirely Christianized; but "the idols have been utterly abolished," "violence is no more heard in the land, wasting nor destruction within its borders"; but "the wilderness rejoices and blossoms as the rose." More than 20,000 church members look to their queen as their nursing mother, and the day hastens on when MADAGASCAR, the Gem of the great Oriental Sea, shall shine with an everlasting lustre in the diadem of Him who redeemed her with His precious blood.

Well may R. W. Howard, writing in "Scribner's Magazine," say that "Latitudinarians who are trying to persuade themselves that we have outgrown the Gospel . . . would do well to ponder the lessons of the 'Martyr Church' of Madagascar. Have they any reason to believe that any nation can successfully get on without the Gospel? Has any other instrumentality ever proved so effective, — so mighty to the pulling down of the strongholds of wickedness?"

As for ourselves, in humility we exult, as we see what God can do by the instrumentality of women. The blood of a woman, the first martyr

in Madagascar, has been the seed of the Church. Such women as Rasalama and Rafaravavy have been amongst the noblest of heroines, and now a royal lady shows before the world that she owes her allegiance to the King of kings. While we pray that God may long spare Queen Romomo to be a blessing to her people, we would look at our own duties, and then ask ourselves, "What are we, as women, doing for Jesus?"

Sisters of the Woman's Foreign Missionary Society, it is hoped that this article may encourage you to persevere in *your* noble efforts to save the women of the world who are far from the Cross and far from the knowledge of salvation. God has given you India, China, Mexico, Japan, Africa, and South America to work in. Sow the seed broadcast, water it with the prayer of faith, and the God of the "Martyr Church of Madagascar" will make you the honored instruments of such a work as we have written of, which will bring glory to our Lord and Saviour Jesus Christ.

City of Mexico.

EXTRACTS FROM MISS BROWNE'S QUARTERLY REPORT.

THE quarter just closed has been, in some respects, full of encouragement. The meetings for women, both at our own house and the southern city, are still continued, and in addition, for the last six weeks, we have had a meeting at both places every Sunday, which we hope in time may develop into a class-meeting. Three of the four women received as probationers last spring, here in the northern city, were baptized and joined our church in full connection in the month of November. The following Sunday, the 16th of November, three women were taken on probation in the southern city, and the succeeding Sunday a fourth was received. Last Sunday our fourth probationer in this city, together with her husband, joined the church. These are the first female members of our church in North China.

Of those in this city, two are well advanced in years and not especially intelligent. The third is a woman past forty years of age, with no family but her husband. She possesses a good degree of intelligence, and may be useful to our work in the future. The fourth is a young woman, the wife of a helper, a woman of but little

character; but we hope much from her husband's influence.

Of those in the southern city, the youngest and by far the most intelligent is a woman of forty-three years. She was greatly interested in Christianity from the first time she attended the meeting, and seems anxious to learn.

They have all thoroughly renounced idolatry, and, so far as they comprehend Christian truth, say they believe; but we fear they know little or nothing of the Power that changes the heart and transforms the life. They need careful teaching to develop the idea of Christian experience in their minds; but we have faith in their sincerity, and our own experience has taught us something of the power of God's grace.

Their utter ignorance would often amuse us if it were not so pitiful. At the first Sunday meeting in the southern city, they were told that they must all pray aloud. When one had finished her prayer, another, who thought she knew more about the proper form, said aloud to her, "You must always close your prayers by saying, 'We ask this trusting in Jesus' name.'" Another managed to repeat a few sentences, and then stopped, when some one else asked, "Are you through?" At a meeting in our own study, one of the church members was asked to close with prayer; afterwards we heard one matron talking to her for making such a *short* prayer.

Our school has not increased in numbers as we had hoped it would. We have seven girls, and expect another this week.

Perhaps you may remember the little twins spoken of by Miss Porter in a letter published in the August number of the "FRIEND." They were with us till about the middle of May, when their mother came and wished us to let her take them home for half a day, saying that her brother, who lived in the country, had come to visit her, and insisted on seeing the children. We had once or twice allowed them to spend an afternoon at home, and let her take them this day. We saw nothing more of either mother or children till one Sunday morning a few weeks ago, she came with the little folks and wished us again to take them. She excused herself by saying that her brother had remained with her all these months, and while he was there he would not allow her to return them to us. She was

told that she must come the next day, as we could not talk about such things on Sunday. She thought it would be impossible for her to spare time to come again, but she did come early Monday morning, and after much hesitation agreed to conditions on which we were willing to take the children: namely, that she let us unbind their feet, and sign an agreement that they should stay with us until seventeen years old. The eagerness with which the children listened to all that was said and their evident anxiety to stay were touching, and a strong contrast to their unwillingness to be separated from their mother last year.

The girls in the school are making progress in their studies. One of the older ones would like to unite with the church; but as her parents are unwilling, we think it best that she wait awhile. The two oldest girls (they are both thirteen) say that they pray every night before lying down, and we are able to notice a marked improvement in their conduct.

On Christmas Day there was a Sunday-school exercise for our girls, and the boys in the day school. They had prepared a review of the Sunday lessons for four months, and were able to answer the questions asked intelligently and promptly. We gave the girls some little presents, and they have happy memories of the day.

It was pleasant to hear the Christmas greeting of the Chinese employed in the Compound: "This is Jesus' birthday! Rejoice, rejoice greatly!"

The week of prayer is observed by the missionaries and the native church here in Peking. Union services in Chinese are held every afternoon at the different chapels, and the missionaries all unite in evening services.

We hope much from the influence of these consecrated hours, both for ourselves and those for whom we labor.

Peking, China.

—THE "Ahmedabad Summacher" says that about three years ago a Hindoo, aged about seventy years, married a young girl of his caste about ten years old. Last week the Hindoo died, and the girl will pass the remainder of her life in widowhood.

HEATHEN WOMAN'S FRIEND.

BOSTON, MAY, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

THE Fifth Annual Executive Meeting of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will be held in Philadelphia, May 6, 1874.

The Corresponding Secretaries are requested to be present at 10 A. M., Tuesday, May 5, at 1209 Arch Street, Philadelphia, to arrange some matters of business relating to the Society.

WHO SHALL ROLL AWAY THE STONE?

THIS was the question that arose in the minds of a few faithful women who hastened towards the Saviour's tomb in the early dawn of that "first day of the week," bearing sweet spices with which to embalm his precious body.

They had seen the great stone that was rolled against the mouth of the sepulchre, they had seen it sealed, and they knew that Roman soldiers guarded it well. What wonder then that they said among themselves, "Who shall roll us away the stone?"

They *knew* that their hands could not perform the task, but still they went on. Why they did not turn back at thought of the obstacle in their path, who can tell? Perchance they had lived so long in an atmosphere of faith, had so often seen the material yield to the immaterial and invisible, that they still felt the influence of the blessed Master who had led his disciples in but one path, — that of *duty*. Be that as it may, they went on, and found their question answered in most glorious fashion; for the stone was rolled

away and an angel sat upon it! Our own hearts thrill in unison with theirs (for the angel's message is to all the world) as they heard the blessed words, "He is risen; He is not here." How the truth must have grown upon them! Instead of a defiant soldiery, there was heaven's own messenger; instead of the solemn presence of death, they found life. No sweet spices or perfumes were necessary then, for Christ, their Master, had put on *immortality*. Ah, what a glorious termination to that morning's experience of sadness and doubt! We would fain join in their exultation, and follow them as, commissioned by the angel, they make haste to tell the good news to the disciples; but the lesson we must learn lies back of the triumph hour, in the path of duty which led to it.

Many of us have started in the early dawn of a new era, with our treasures in our hands, urged on by thoughts of work that must be done. Some sanguine souls exclaim in their innocence, "This work is one that the world commends! Who would stand in the way of the missionary cause? Who would lift a finger to hinder us in our desires to educate and elevate the women of heathen lands?" Who indeed? We need not enumerate them, but real and tangible are the hinderances we meet, and we show our bravery and faith, not by *ignoring* them but by *overcoming* them.

Faith studies the route while in marching order. Faith does not cover up but reveals her foes, and calls them by their true names. When we have seen the stone of selfishness and opposition set against the doors, and too often *officially sealed*, shall we say that it does not exist, only in imagination?

When with ardent desires we forward a petition to a church, begging it to consider the claims of our work, and the pastor replies that there "is no opening, and no prospect of one," what must we conclude? There is a stone in the way and we cannot remove it.

When the ladies of a large congregation are invited simply to *hear* the history of our Society and judge of its projects for themselves, and absent themselves almost "to a woman," how can we avoid the conclusion that *something* is in the way? And when we receive a message from some lone laborer in the vineyard recounting her

discouragements, what shall we call the apathy of her sisters, members of the same church and servants of the same Master? Verily, there are stones ~~set~~ that *she* cannot remove.

The women who went to the sepulchre had seen its entrance closed, and knew that the barrier was unyielding; but *because* they recognized the solidity of stone as well as their own weakness, and *still went on*, their faith became sublime and its reward glorious.

So our success will not depend at all upon our ability in reasoning away our troubles by calling them myths and phantoms; for we know that human hearts and churches, living *unto themselves alone*, are hard and stubborn. But recognizing the facts, and going on in spite of them, we also may see God's power displayed.

Well may we cry out, "Who shall roll us away the stone?" while thinking of our own insufficiency, but nevermore let the cry be unmixed with faith. To-day the earth may tremble, to-day God's swift, strong messenger may roll some stone away; for these are "chosen times." We may not see the "countenance like lightning" or the "shining apparel"; but when full victory comes, as come it must, let us not forget the power that turns and overturns, the invisible hands that clear the way for us. L. A. S.

—THE "Indian Mirror" thinks the time has come "for organizing a Ladies' Association in Calcutta to promote native female education and arrange for the higher training of Hindoo ladies. Nothing can effect lasting and solid reform in native female society except the personal influence and supervision of philanthropic and well-educated ladies. Periodical examinations and prizes for higher education, evening parties and reunions, and popular scientific lectures with illustrations may be mentioned as some of the objects which the Association ought to aim at."

Children's Corner.

ONLY A PENNY.

BY MRS. ANNIE HOWE THOMSON.

It's only a penny,
One bright little penny;
Small good it could do,
Small good, if but any,

To help the poor heathen
Far over the sea;
So I'll go and buy candy,
Or, peanuts, maybe."

Ah! that bright little penny,
That one little penny,
Great good it might do,
As have others many,
By sending the heathen,
Far over the sea,
The news of the Saviour,
Who died on the tree.

The dear, loving Saviour,
Who died on the tree
Their poor, darkened souls,
From sin to set free;
And of a home up in heaven,
That beautiful place,
Where God every year
Shall wipe from the face.

'T was an angel came down
And whispered to Benny,
This beautiful truth
Of his bright little penny;
So into the box
For the heathen it drops,
And the candy and peanuts
Are left in the shops.

Delaware, 1874.

THE DOLL MISSION.

BY COUSIN ALICE.

CHAPTER IV.

WHILE Nellie Pease and her mother were holding a sweet session of their "Mutual Admiration Society," Trixie had run over to Katie's, and in return for Katie's mournful story of her disappointment was pouring into the little wounded heart the balm of the afternoon's proceedings.

There's no denying that Katie was pleased and somewhat relieved; what was most dear to her of all, however, was Trixie's unselfish devotion. She brightened up speedily under the influence of the sunny nature of her friend, and began even to see great good ahead for the Doll Mission, resulting from Nannette's visit.

"She made me tell all about it, Trixie, and though she does n't know or care much about the heathen, she said she knew it would be splendid fun to get together and fix up the dolls.

"I can't see, though, for the life of me, how 't would be much of anything to her; she has such sights of dolls, and no end of playthings. Why, Trixie, she has a real house for her doll to live in, built in her father's park, just like any house,—up-stairs and all; and she calls it 'Ingelow Cottage,' for her doll is named Jean Ingelow, because the Lady Anne loves so well the Jean Ingelow that writes poetry. All the sheets and pillow-cases and napkins and handkerchiefs in the house are marked in Lady Anne's beautiful hand 'Jean Ingelow,' and even the dainty china that came from Europe, specially ordered for the doll-house, has doll's monogram burnt into it in red and gold. O Trixie! you never hardly dreamed of such beautiful things as there are in that little house: a stove with an oven that bakes beautifully, and a little wood box, filled always by their Mike with little bits of sticks just the right size for the stove, a little sink, and a pump with an actual cistern below it, and all sorts of things for cooking in the pantry; but when I asked Nannette if she did n't stay there all the time when she was at home, she acted just as sick of it as we do sometimes of our old dresses, and said 't was no fun, all alone.

"She just seems that way about everything, and she's the hardest girl to entertain when she comes to see you, because there's nothing you've got that she has n't got a great deal better, and she seems kind of worn-out and tired all the while. I really believe she'd get waked up in the Doll Mission if the girls would let her in: do you think they'd mind, Trixie? Somehow I felt so sorry for her, with all her nice things; and she seems to think there's something a great deal better than them all that has n't come to her yet. She did n't say so,—it's hard to get her to say very much, any way; but her eyes looked that way, and there's a real discontented wrinkle round her mouth. She's older'n we are, and maybe the rest of the girls would think 't was breaking up the whole thing to bring her in; but I can't help thinking she'd like it."

That Nannette would get great good from it, too, was in Katie's thought; but though she

was trying every day to be a Christian, and had been for more than a year, she had a girl's horror of goodness, and often spiced her best deeds and words with fun and frolic, to take off the least suspicion of over sanctity.

With Trixie it was more natural to do good things in a good sort of way, and this without risk of being called a bit priggish. So, to Trixie's management Katie left the working out of her plan, well assured that some good would come of it.

And all the good that came of it cannot be told in the story of the Doll Mission; but the Book we are all hoping to see opened with our names on its fairest pages will tell the rest.

WEDDING IN A POOR FAMILY IN INDIA.

BY REV. F. B. CHERINGTON.

THE other day our dhobie (washerman) came to me saying, "Sahib, meri lurkian sham ko shadi kurcugi" (Sir, my girls will be married this evening). "Well," said I, "what of it?" Looking meek as only a Hindoo can, he replied, "Sahib, it is the custom of our country for employers to give presents, on such occasions, to their servants." Not knowing much about the nice way these people have of begging (I have grown wiser since) I gave him a present for each girl. I then asked if he would let me see the wedding. Clasp ing his hands and bowing almost to the floor, he said, nothing would gratify him more than to have the Sahib's presence in his poor hut at that time.

I went on with my work until about four o'clock, when all at once general bedlam seemed let loose right in front of my study. Not knowing what to make of it, I rushed to the door, and saw about twenty dhobies in gala dress, near the veranda. Two fellows (not dhobies) were dancing at a furious rate, while two others were singing Hindustani songs through their noses, and thumping kettle-drums. It was the wedding party, and in this way the compliments of the bridegrooms were delivered to the Sahib.

The two bridegrooms seemed about fourteen and sixteen years old; they were dressed in bright-colored gowns that came down to their

feet, and on their heads were crowns of red, white, green, blue, and yellow tissue paper.

After looking at them a while I said "Bus" (enough), so they went on to the dhobie's house, sat down in a circle, ate sweetmeats, smoked, and then danced again. Inside the hut the women were getting ready the brides, one fifteen and the other thirteen years old.

Late at night the old pundit or priest went through the marriage ceremony, which required a vast amount of pow-wow ing on his part, a good deal of bowing, twisting, and turning from the guests, and a great deal of present-giving from the parents.

The father of the girls had to give to the fathers of the boys forty-five dollars' worth of clothing, cooking utensils, and furniture, though his wages are only two dollars per month. Each of the fathers of the boys then gave him in return about two dollars' worth of clothing. You see, there is quite a difference in the cost between getting one's boys married and getting somebody to take one's girls in this country.

In addition to the gifts made by the girl's father, he had had to bear the whole expense of the wedding-feast, which continued three days and nights, with about fifty guests present all the time. The whole cost to the father must have been nearly a hundred dollars. How he will ever be able to pay it out of two dollars per month salary is to me a question hard to answer. But it is no uncommon thing for Hindoos to be in debt for their great-grandmother's wedding expenses. Do you wonder that they always think it a calamity to have girls instead of boys? This is one reason why so many of the poor people used to kill their little girls. The little girls wore dresses of the gaudiest possible colors, — red, green, and yellow figures of large size and fantastic shape; around their waists and drawn up over their heads were fine white muslin chud-dars; around their necks were necklaces of solid silver; on thumbs, huge rings, with "sets" on them as big as a half dollar; their arms, from wrists to elbows, were covered with bracelets of silver, brass, and brightly-painted wood; on their ankles were heavy-looking silver anklets; on their toes, rings of awkward shape and inconvenient size; in their ears were cruel rings, the part going through the ear being as large as a

man's thumb. There are several stages in a Hindoo wedding. Six different ceremonies must take place, several weeks apart. The one I attended was the next to the last, which takes place at the bridegroom's house when the bride goes to her new home. Sometimes, as it will be in this case, one or two years come between the last two weddings, and no guests are invited outside of the caste except the priest, who must be a Brahmin.

Seetapore, Oudh, India.

THE LETTER BOX.

MIDDLE KINGDOM,
HOK KIONG [HAPPILY ESTABLISHED] PROVINCE.

Little Friends, — *Hong Kien Mi* sends this letter to the little brothers and sisters of the Sabbath school. I beseech the Heavenly Father to give you grace and peace. Hearing that so many of you love the doctrine, and zealously study the Scriptures, I truly do cherish you. I think if God had given so great grace to my Middle Kingdom, I know not what it might not have been. This year I am twenty-five years old. Reflecting upon my past life, from five years up, my idleness, and vain seeking for amusement here and there, all I remember one by one. Unfortunately, at that time the good doctrines had not been preached in my neighborhood, neither did my parents or any one else tell me about them, but they taught me zealously to worship idols, that I might obtain happiness; therefore I learned idolatry as soon as I learned to walk. Thus for more than ten years I bowed, worshipped, and burnt incense, but that which I thus did was all no benefit, but vain business and breaking God's commands. If I could speak forth all I did, I think you would laugh at it. Little brothers and sisters, I to-day congratulate you that your lot in life is so good, that you have had the joy of being born in the Flowery Flag Kingdom, in Christian homes, so that when so little you have learned of God and the Scriptures; compared with us, you have very great blessings. Middle Kingdom children are all taught to worship idols, as I was. You ought always for them to pray, because they are of one race with you, and because you have obtained such great opportunities to be God's little children.

You also have the Worship-day (Sabbath) to read books; but *they* are all the devil's children, know not how to read, and scarcely any of them have heard of Jesus. I myself, when eighteen years old, heard the Happy Sound (Gospel). I thank God who opened my heart and showed me to repent of sin and turn to him. My native district (county) had about 150,000 people, and of these only two or three persons knew of Jesus; therefore at that time I had a great many temptations. Even my parents and kindred rejected me; even the little children only four and five years old, following their parents, despised me. I am afraid if you had been born in the Middle Kingdom, you would have done the same. But now that you have been so happy as to be born in the Flowery Flag Kingdom, I hope you will remember the Middle Kingdom people to pray for them, that Christ's doctrines may quickly extend, and that the little children soon may be like you the same. My heart this truly desires.

HONG KIEN MI

Bows the head and salutes Tung-tai [Emperor],
12th year, 7th month, 28th day.

EVANSTON, IOWA.

Dear Little Friends, — I am a little girl most eight years old. I make two beds every morning, and get five cents a week. I usually give a penny every Sunday, and I am willing to give two cents a week besides. I like the story about the Girl Missionary very much, and I would like to see some more such stories. I hope you will write for the Letter Box, so that I can see how you earn money.

KATIE WILLARD.

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N. Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan and Wisconsin, Mrs. Jennie F. Willing, Bloomington, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate.)—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hitchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	H. W. F.	Sub.
Mechanicsville, Vt.,	Mrs. P. E. Chase,	10	6	
Exeter, N. H.,		29	15	
East Salisbury, Mass.,	Miss S. Matilda Moulton,	32	5	
Northampton, Mass.,	Mrs. Alvord,	41	44	
Blandford,	Mrs. Jane C. Robinson,	19	10	
Haydenville,	Miss Anna I. Hayden,	15	4	
Conway,	Mrs. Chelsea Cooke,	14	10	

Honorary Manager. Mrs. Rev. S. L. Gracey, 1st Ch. Aux'y, Fall River, Mass.—Lynn, Common St., Mass., Mrs. Dr. Upham.

Life Members.—Lynn, Common St., Mass. T. Harlan Breed, Mrs. Wm. Rhodes; Boston, Bromfield St., Mrs. B. B. Russell, Mrs. Elenor Trafton; Highland Ch., Mrs. Osgood; East Boston, Mrs. John Noble; Melrose, Mrs. Rev. A. W. Mills, Mrs. M. A. Hunt, Miss Lizzie Lunt; Lawrence, Garden St. Ch., Mrs. Rev. G. J. Judkins, Miss Minnie DeWolf; Medford, Mrs. P. Josephine Newcomb; Chicopee, Mrs. Mary Smith; Northfield, Vt., Mrs. L. L. Hitchcock; Bellows Falls, Mrs. Rev. J. W. Guernsey; Epping Camp Meeting, N. H., thro' Mrs. O. W. Scott, Mrs. Rev. S. P. Heath, Mrs. Rev. D. J. Smith.

Mrs. Anna R. Latimer, Cor. Sec.

NEW YORK BRANCH.

(Organized by Mrs. E. W. Caswell.)

Plymouth, N. Y.,	(Organized by Mrs. Lore.)	35	5	
Elmira, 1st M. E. Ch., N. Y.,	Mrs. T. C. Edie,	12	13	
South Onondaga, N. Y.,	Miss S. Thurston,	20	5	
Clifton Springs, N. Y.,	Mrs. A. R. Gracey,	35	16	
	(Organized by Mrs. Skidmore.)			
Yorkville, 86th St., N. Y.,	Mrs. S. C. Pullman,	47	22	
Yonkers, N. Y.,	Mrs. Frank Hull,	40	10	
43d St. M. E. Ch., N. Y.,	Miss Annie King,	150	20	
	(Organized by Mrs. Crane.)			
Mount Hermon, N. J.,		22	4	
	(Organized by Mrs. Hillman.)			
Ballston Spa, N. Y.,	Mrs. N. M. Estabrook,	20	7	
	(Organized by Mrs. Bruce.)			
Frankfort, N. Y.,	Mrs. A. C. Joelyn,	22	13	
Frankfort Hill, N. Y.,	Mrs. Goodier,	24	9	
Scriba, N. Y.,	Mrs. Goodier,	20	10	
	(Organized by Mrs. Henry Wray.)			
Rochester, Corn Hill M. E. Ch., N. Y.,		19	12	

ADDITIONAL LIST OF ORPHANS.

Orphans.	Patrons.
Eliza Barker (India),	Sing Sing Aux'y, N. Y.
Alice Cary Hitchcock (Mexico),	Earlville Aux'y, N. Y.
Sarah A. Hamilton (Mexico),	Hamilton Aux'y, N. Y.
Bertha Hion (Mexico),	Hion Aux'y, N. Y.
Marcella York (Mexico),	Marcellus Aux'y, N. Y.
Bessie Peck (Mexico),	Cortland Aux'y, N. Y.
Roxy Roe (Mexico),	Cortland Aux'y, N. Y.

Honorary Life Manager.—Mrs. Caroline R. Wright, New York.
Life Members.—Miss Florence E. Arthur, Lowell, N. Y.; Miss Jessie Remington, Hion, N. Y.; Mrs. Rev. A. R. Stewart, Peekskill, N. Y.; Mrs. N. W. Welch, Gloversville, N. Y.; Mrs.

Rev. Richard Horns, Danby, N. Y.; Mrs. S. A. Worthing, Auburn, N. Y.; Mrs. A. L. Brice, Newark, N. J.; Mrs. Emeline Nichols, North Chatham, N. Y.; Mrs. Rev. David Hurlburt, North Chatham, N. Y.; Mrs. Rev. Abbott, New York City; Miss Sarah A. Osborn, New York City; Miss Florence A. Mattouu (deceased), Cazenovia, N. Y.

Mrs. Wm. B. Skidmore, Cor. Sec.

NORTHWESTERN BRANCH.

Monmouth, Ill.,	Mrs. Harriet Harding,	10	12	
	(Organized by Mrs. S. H. Janes.)			
Lamont, Ill.,	Mrs. R. E. Bevington,	34		
	(Organized by Mrs. S. R. Biggs.)			
Illinois City, Ill.,	Mrs. Nellie Megan,	11		
	(Organized by Mrs. R. J. Spurlock.)			
Minonk, Ill.,	Mrs. L. E. Loncks,	33	10	
	(Organized by Mrs. Jacques.)			
Black River Falls, Wis.,	Mrs. H. E. Herrick,	23	3	
	(Organized by Mrs. Richardson.)			

Life Members.—Mrs. Julia A. Stewart, Mrs. Rev. J. Stewart, Mrs. L. L. Bond, Chicago, Ill.; Rev. F. Craft, Jessie Jones, Indianapolis, Ind.; Mrs. Sparr, Muncie, Ind.; Hon. J. W. Spencer, Mrs. E. D. Sweeney, Rock Island, Ill.; Mrs. G. Griggs, Rockford, Ill.; Mrs. E. A. Hoag, Springfield, Mich.; Mrs. Lucy M. Antisdale, Nottawa, Mich.; Mrs. Rev. A. H. Schoonmaker, New Milford, Ill.; Mrs. L. R. Malory, Noblesville, Ind.; Mrs. Rev. H. U. Reynolds, R. R. Conf., Ill.; Mrs. E. Mathew, Jeffersonville, Ind.; Mrs. Mary E. Cole, Mrs. Jane T. Nicholson, Eureka, Wis.; Mrs. C. O'Neill, Mrs. M. E. McLaughlin, Indianapolis, Ind.; Miss E. E. Hackney, Salem, Ind.; Mrs. J. W. Locke, Jeffersonville, Ind.; Mrs. M. Holt, W. Wis. Conf., Wis.; Miss Jennie Deaveus, Carlinville, Ill.; Mrs. T. C. Funk, Normal, Ill.

Honorary Patron.—Mrs. Z. B. Estess, Bay View, Wis.

JENNIE F. WILLING, Cor. Sec.

ST. LOUIS BRANCH.

Cannons Falls Circuit, Minn.,	Mrs. Alouzo Poe,	14	8	
Minneapolis, Minn., Wash. Ave.,	Mrs. F. Grove,	60	27	
	LUCY E. PRESCOTT, Cor. Sec.			

CENTRAL BRANCH.

Mercer, Pa.,	Mrs. M. A. Black,	13		
Twentieth St., Phila.,	Miss S. A. Fisher,			
Easton, Pa.,	Miss Emma Morton,			
Pine Grove, Pa.,	Mrs. M. J. Norcross,	17		
Homer, Pa.,	Miss M. McCarty,			
Bellefonte, Pa.,	Mrs. Bond Valentine,	12		
	Mrs. J. F. Keen, Cor. Sec.			

CINCINNATI BRANCH.

Jane St., Wheeling, W. Va.,	Miss Lizzie Stephens,	35	6	
	(Organized by Mrs. L. A. Hagans.)			
Piedmont, W. Va.,	Miss E. Purrell,	74	25	
	(Organized by Miss Boyd.)			
Pleasant Grove, O.,	Miss Anna Whitlock,	10		
Crestline, O.,	L. C. Harvey,	16	8	
	Honorary Manager. —Mrs. Rev. Dr. Lowrey, Trinity Ch., Cincinnati, O.			

Life Members.—William St., Delaware, O., Mrs. J. Fitch; Parkersburg, W. Va., Mrs. A. E. Baldwin.

Correction.—In Report of Auxiliaries, in March No., should read Collins Ch., Lancaster, O., Miss Fanny Wright, Cor. Sec., 13 members, 14 subscribers.

Mrs. G. E. Doughty, Cor. Sec.

BALTIMORE BRANCH.

St. John's, Independent Methodist,		24	20	
Oakland, Md.,		67	16	
Hancock, "		72	12	
	(Organized by Miss Boyd, of Wheeling.)			

Life Members.—Rev. E. C. Shipley, Mrs. E. C. Shipley, Carroll Morgan Shipley, Rev. S. Cummings, Mrs. Fannie M. Crook, Mrs. Anna S. Ames, Mrs. D. W. Arnold, Mrs. O. C. Marriott, Mrs. Martin Jean, Mrs. Susan Gwin, Rev. J. P. Wright, Miss Barbara Walters, Rev. Joel Brown, Rev. J. S. Deale, Rev. J. Lanahan, Rev. W. A. Cook, Mrs. Martha Eddy, Mrs. Dr. Tiffany, Mrs. C. C. Crenly, Mrs. Maggie Van Cott, Rev. Joseph Jones, Rev. Dr. Dougherty.

ISABEL HART, Cor. Sec.

RECEIPTS OF THE W. F. M. SOCIETY.

MARCH 1 TO APRIL 1.

NEW ENGLAND BRANCH.

Matne.—Kent's Hill Aux'y, thro' Mrs. J. L. Morse, \$20.00; Orono Aux'y, thro' Mrs. R. S. Allen, \$1.75; Bangor, 1st M. E. Ch., thro' Mrs. Rev. S. F. Palmer, \$13.00. Total,

\$34.75

New Hampshire. — Lebanon Aux'y, thro' Mrs. M. E. Morse, \$13.00; Nashua, Mite Boxes, thro' Mrs. A. C. Bowler, \$2.50; Tilton Aux'y, \$10.00; Mrs. M. F. Coffron's Mite Box, \$3.60 (\$13.60); Dover Aux'y, thro' Mrs. W. A. Morrill, \$10.00; Rochester Aux'y, thro' Mrs. D. J. Smith, Members, \$19.00; Mite Boxes, \$3.50 (\$22.50); thro' Mrs. Rev. O. W. Scott, New Market Aux'y, \$6.70; Nellie Perkins' Mite Box, \$1.00; Mamie Fullerton's Mite Box, \$0.54; Jennie Knowlton's Mite Box, \$0.41; Hallie Scott's Mite Box, \$0.45; Epping Tent Meeting, \$6.10; Great Falls, Main St. Aux'y, thro' Mrs. Rev. J. P. Ryder, \$10.00 (\$25.20); High St. Ch., Mrs. J. Howe, \$1.00. Total,

\$87.80

Vermont. — Thro' Mrs. Rev. J. W. Guernsey, Bellows Falls, \$1.00; Union Village Aux'y, \$7.00; Windsor Aux'y, \$4.00; Wilmington Aux'y, \$3.33; Mt. Holly, Hattie Eddy's Mite Box, \$1.00 (\$16.33); Proctorsville Aux'y, \$5.00; from Mrs. Louisa Barker, \$5.00; Hardwick Aux'y, thro' Mrs. S. E. Hathaway, Mite Boxes, \$11.45; Barton Landing, \$10.00; St. Johnsbury Centre, \$3.30; Waterford, \$2.50 (\$27.25); St. Johnsbury Aux'y, thro' Mrs. T. Howard, \$19.00; Miss Allie Cooper's Mite Box, \$1.00; Receipts from Festival, \$20.10; from the "Messenger Birds," to support a Bible Reader in India, thro' Miss Persis Underwood, \$15.00; Walden Aux'y, thro' Mrs. L. Damon, \$3.50; Burlington Aux'y, thro' Miss Ada Blair, \$62.00; Bennington Aux'y, thro' Miss Emily French, \$9.00; thro' Mrs. S. G. Potter, \$5.00; Williston, contributed by a few Ladies, thro' Mrs. D. P. Hubbard, \$11.00. Total,

197.18

Massachusetts. — Boston, Bromfield St. Ch. Aux'y, thro' Mrs. Pettengill, \$70.87; Washington St. Ch., thro' Mr. Leonard, H. Garland, \$1.00; Boston Highlands, Highland Ch., thro' Mrs. Howe, to constitute Mrs. Osgood Life Member, \$20.00; South Boston, Miss Lulu May Tower's Mite Box, \$1.25; Washington Village, Mrs. Grey's class, \$1.63; East Boston, Aux'y, \$5.00; to constitute Mrs. John Noble Life Member, \$20.00; "Girls Missionary Union," thro' Miss E. M. Warren, \$25.00; Charlestown, Trinity Ch. Aux'y, thro' Mrs. L. Hull, \$8.00; Chelsea, Park St. Ch., Mrs. P. Holway, to support an Orphan, to be called "Susan Bassett Holway," \$30.00; Melrose Aux'y, thro' Mrs. S. D. Taylor, \$10.00; Medford, thro' Mrs. W. C. Child, Mrs. P. Josephine Newcomb, Life Member, \$20.00; Membership, \$10.00; M. E. Ch., \$4.15; Donation, Mrs. W. C. Child, \$5.00 (\$38.15); Lynn Common Aux'y, thro' Mrs. E. M. Richardson, Apron sale, \$28.00; Mrs. T. P. Richardson, \$30.00; Mrs. M. E. French, \$30.00; Miss Spinney, to constitute Mrs. T. Harlan Broed Life Member, \$20.00; Mrs. E. M. Richardson, to constitute Mrs. Wm. Rhodes Life Member, \$20.00; Mamie T. French (nineteen months old), Mite Box, \$2.41; Clara Newhall's Mite Box, \$3.00; Festival, \$71.59 (\$225.00); West Lynn Aux'y, thro' Miss G. J. Ingalls, Boston St. Ch., \$12.00; Mrs. D. K. Chase, for support of Orphan, "Etta Lindsay," \$20.00; South St. Ch., Miss Mary Cross, Mite Box, \$5.64; Mrs. Henry Cone, \$1.00; Miss Emma Newhall, \$2.65; thro' Miss Etta Lindsay, \$9.98 (\$61.27); Lynn, Glenmere Aux'y, thro' Mr. Gould, \$13.00, Mite Box, \$2.53; Somerville, Mrs. S. A. Cushing, Mite Box, \$2.00; Haverhill, Wesley M. E. Ch., thro' Mrs. Sweetser, \$13.00; Allie Sweetser's Mite Box, \$3.00; Lawrence, Garden St. Ch. Aux'y, thro' Mrs. Daniels, \$43.00; from contributions at Public Meeting, to constitute Miss DeWolf and Mrs. G. J. Jenkins Life Members, \$40.00; Haverhill St. Ch. Aux'y, thro' Mrs. C. F. Austin, \$15.00; East Weymouth Aux'y, thro' Miss Nancie Tirrell, \$10.15; East Bridgewater, Mrs. Miliken, \$10.00; North Bridgewater, Miss Deborah Thayer, \$1.00; Sudbury, thro' Mrs. Goodnow, Mrs. Rev. Walter Wilkie, \$1.00; Mite Box, \$0.50; Mrs. Geo. Parmenter, \$1.00; Miss Susie Moore, \$1.00; Miss Maria Dickey, \$1.00; Miss Ella Clark, \$1.00; Mrs. Geo. Goodnow's Mite Box, \$1.00; Miss Georgie Goodnow's Mite Box, \$1.00; Miss Ella Parmenter, \$1.00 (\$8.50); Mrs. Thomas Bent, \$1.00; Mite Box, \$0.50; Mrs. Goodnow, \$1.00; Miss Goodnow, \$1.00 (\$3.50); South Yarmouth, Mr. Whitecher, \$1.00; Southbridge, Lullie J. West's Mite Box, \$3.25; Milford, Nellie Traverse, Mite Box, \$0.54; Fall River, 1st M. E. Ch. Aux'y, thro' Rev. S. L. Gracy, \$125.05; (\$40 to support "Lina Andrews Flint," and \$40 for another Orphan supported by Mr. Flint); St. Paul's Ch., at their Oyster Festival, gave a table to four little girls, "The Little Sunbeams," — their names are Susie Copeland, Lizzie Hartley, Mira Parker, and Minnie Reed, — the receipts from which were \$16.00; New Bedford, from Mr. Benjamin Pitman, for support of "Mary Martha Bethany," \$33.00; County St. Ch., for support of "Mary Elizabeth Pitman," in India, thro' G. G. Gifford, \$33.33; Ipswich Aux'y, thro' Mrs. L. A. Dodge, \$5.00; Hopkinton, Mrs. Wm. F. Clafin, \$20.00;

Mrs. C. F. Hanaford, \$2.00; Waltham, thro' Mrs. Livesey, \$5.02; Worcester Aux'y, thro' Mrs. Emma J. Hills, \$18.00; Trinity Ch., thro' Rev. I. G. Bidwell, \$15.00; Freddie's Mite Box, \$0.50; Blandford, Mrs. S. E. Perkins, Mrs. N. B. Nye, Mrs. F. C. Morse, Miss Emma Rowly, Miss Minnie Griswold, \$1.00 each; Louie Holway's Mite Box, \$1.00; Mrs. J. C. Robinson's Mite Box, \$1.00 (\$7.00); Marlborough, Mrs. Rev. W. D. Bridge, \$1.00; West Medway, thro' Mrs. M. B. Richardson, \$5.00; Orange, Mrs. M. H. Mitchell, \$3.80; Watertown Aux'y, thro' Mrs. Husted, \$12.00; Mrs. Susan G. Sharp's Mite Box, \$2.24; Chicopee Aux'y, thro' Mrs. Bullens, members, \$26.18; Mrs. Mary Smith, Life Member, \$20.00 (\$46.18); Williamstown Aux'y, thro' Rev. H. D. Kimball, \$10.00; North Stoughton, Mrs. Julia Raymond, \$1.00. Total,

\$1,040.66

Rhode Island. — Providence Aux'y, thro' Miss Anna M. Browne, \$44.75; Bristol, State St. Ch. Aux'y, thro' Miss M. A. Wood, \$10.00. Total,

54.75

Connecticut. — Norwalk, from Mrs. Pegg's Bible class, supporting two Orphans, thro' Miss Mary Nash, \$12.50; Aux'y, thro' Miss Rebecca Fitch, \$15.00; Norwich, Union Aux'y, thro' Mrs. N. G. Lippitt, \$37.25; Mrs. Maria Bowen's Mite Box, \$0.50; Middletown Aux'y, thro' Miss Ettie Northrop, \$37.50; Stafford Springs Aux'y, thro' Mrs. Henry Thrall, to support a Bible reader, and an Orphan named "Louise Benton," \$60.00; Attawaugan Aux'y, thro' Mrs. W. V. Morrison, \$3.00; Simsbury, Willie and Frankie Smith's Mite Box, \$2.00. Total,

167.75

Providence Conference, thro' James P. Magee, Diamond Hill, R. I., \$1.00; Uncasville, Conn., \$1.00; East Thompson, Conn., \$2.00; Danielsonville, Conn., \$3.00; Fall River, Mass., North Ch., \$5.00; Quarry St. Ch., \$3.00; South Somerset, \$12.00; North Dighton, \$5.00; Taunton, 1st Ch., \$10.00; Cohasset, \$1.00; North Bridgewater, West Ch., \$2.00; No. Easton, Washington Ch., \$1.00; No. Stoughton, \$3.00; Cohasset and Hull, \$1.00; Scituate, \$1.50; Hanover, \$1.75; Marshfield, \$1.00; Attleborough, \$2.00; No. Rehoboth, \$1.00; Mansfield, Centre Ch., \$1.00; Millville, \$2.00; Chilmark, \$10.00; East Falmouth, \$1.00; Fair Haven, \$1.00; Monument, \$1.00; Sandwich, \$8.00; Eastham, \$3.00; Provincetown, Centenary Ch., \$2.00; Portsmouth, R. I., \$2.00; Warren, \$7.95; Pawtucket, Emery Ch., \$1.00; Pascoag, \$1.00; East Greenwich and Wickford, \$1.00; Westerly, \$2.50; Norwich, Conn., East Main St., \$2.00; East Glastonbury, \$14.00; South Glastonbury, \$1.00; Colchester, \$4.00; Burnside, \$2.14; Thompsonville, \$4.00; Hopeville and Voluntown, \$3.00; Mystic Bridge, \$5.00; No. Grovesendale, \$1.00; Putnam, \$2.00; West Thompson, \$1.50. Total,

141.34

Grand total,

\$1,724.23

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

NEW YORK BRANCH.

New York. — Southern German Conference, thro' Rev. W. Pfaff, \$5.65; Peekskill Aux'y, thro' Mrs. W. E. Borden, to constitute the Rev. Mrs. A. R. Stewart a Life Member, \$25.00; Hudson Aux'y, thro' Mrs. A. Behrens, \$13.50; Mexico Aux'y, thro' Mrs. H. C. Peck, \$8.50; Moravia Aux'y, thro' Miss N. M. Atwood, \$11.75; Oswego Aux'y, thro' Mrs. C. E. Young, \$8.00; Tarrytown Aux'y, thro' Mrs. Wm. D. Revere, towards support of Bible Reader "Helen W. Cobb," \$16.00; Oswego, 1st M. E. Ch. Aux'y, thro' Mrs. A. G. Curry, balance on support of Orphan "Kittie Pease Horr," \$10.00; Hamilton Aux'y, \$10.00; Madison, Mrs. M. E. Wood, \$1.00; Syracuse, University Avenue M. E. Ch. Aux'y, thro' Miss Clara Andrews, \$84.25, of which \$30.00 is from Mrs. Bishop Peck, for support of Orphan "Percis Peck"; Phelps Aux'y, thro' Mrs. E. Seager, \$4.65; Carthage Aux'y, thro' Mrs. Sarah R. Francis, \$10; South Onondaga Aux'y, thro' Mrs. Sarah Thurston, \$6.00; Watertown, State St. Ch. Aux'y, thro' Miss Lydia A. Lord, towards support of Bible Reader, \$18.90; Newburgh Aux'y, thro' Mrs. H. Stoutenburgh, \$20.00; Castle Creek Aux'y, thro' Mrs. A. W. Beach, \$17.25; Windham Aux'y, thro' Miss Georgie Lewis, for Mexico, \$7.52; Marcellus Aux'y, thro' Mrs. John North, towards support of Orphan in Mexico, named "Marcella York," \$10.00; Troy, Vail Ave. Aux'y, thro' Mrs. C. H. Davis, \$20.00; Pulaski Aux'y, thro' Mrs. Clarissa Parmenter, \$5.00; Jonesville Aux'y, thro' Mrs. E. Storm, \$11.35; Plattsburgh Aux'y, thro' Mrs. A. Williams, \$21.00; Ludlowville Aux'y, thro' Mrs. H. D. Outer, \$4.00; Penn Yan Aux'y, thro' Mrs. J. N. Latimer, \$23.15; Clinton Aux'y, thro' Mrs. O. C. Cole, \$8.00; Ballston Spa Aux'y, thro' Mrs. N. M. Estabrook, \$6.50; Trenton Aux'y, thro' Mrs. Philip Egert, for Mexico, \$11.19; Earlville Aux'y, thro' Miss Ellen S. Williams, towards

support of Orphan in Mexico, \$12.00; Danby Aux'y, thro' Mrs. Richard Hiorns, to constitute herself a Life Member, \$20.00; Brooklyn Aux'y, thro' Mrs. Tremain, \$300.00; Fair Haven Aux'y, thro' Mrs. Rev. N. Sutton, \$2.85; Cohoes Aux'y, thro' Mrs. P. T. Croley, \$29.25; Canajoharie Aux'y, thro' Mrs. Geo. W. Brown, \$35.00; Cazenovia Aux'y, thro' Miss Julia G. Hall, \$30.50, of which \$20.00 is a memorial offering from Mr. and Mrs. Mattoon for a deceased daughter, "Florence A. Mattoon"; Oneida Aux'y, \$4.45; Mrs. Lore's Mite Box, \$2.55; Syracuse, 1st M. E. Church, thro' Mrs. Geo. C. Sawyer, for Orphan "Harriet Bennett," \$30.00; Frankfort Aux'y, \$20.90; Weedport Aux'y, thro' Mrs. O. W. Burrill, \$12.15; Pulaski Aux'y, \$2.00; Stillwater Aux'y, thro' Mrs. Charles Kipp, \$7.40; Sing Sing Aux'y, thro' Mrs. Mary E. McCord, \$28.12; St. Paul's Ch., New York City, thro' Mrs. H. B. Lane, \$170.00; Washington Square M. E. Ch., New York City, thro' Mrs. J. D. Slayback, \$163.83, of which \$20.00 is to constitute Rev. Mrs. Abbott a Life Member; Bedford St. M. E. Ch., New York City, thro' Mrs. G. Reid, \$24.45; 119th St. M. E. Ch., New York City, thro' Mrs. James Wood, \$17.00; 18th St. M. E. Ch. Aux'y, New York City, thro' Mrs. W. F. Foshay, \$46.25, of which \$20.00 is from S. O. to constitute Miss Sarah A. Osborn a Life Member; 53d St. M. E. Ch. Aux'y, thro' Miss Bainbridge, \$1.00; 86th St. M. E. Ch. Aux'y, New York City, thro' Mrs. Owen, \$45.75; Willet St. M. E. Ch. Aux'y, New York City, thro' Mrs. Holstein, \$28.73; Jane St. M. E. Ch., Mrs. Van Boskerck's Mite Box, \$9.00; 43d St. M. E. Ch. Aux'y, New York City, thro' Miss Julia A. Mosher, \$42.09; Central M. E. Ch. Aux'y, New York City, thro' Miss Kennedy, \$16.77; 2d St. M. E. Ch., thro' Mrs. McAllister, \$5.50; Astoria Aux'y, \$27.00; North Chatham Aux'y, thro' Mrs. Dr. O. J. Peck, \$20.00, to constitute Mrs. Rev. David Hulbert a Life Member, and \$20.00 from Mrs. Emeline Nichols, to constitute herself a Life Member; Garrettville Aux'y, thro' Miss Ruth Herrington, \$15.00; West Winfield Aux'y, thro' Miss Mina Morgan, for Mexico, \$10.00; 30th St. M. E. Ch. Aux'y, New York City, thro' Miss E. Burling, \$16.00; Albany Aux'y, thro' Miss E. T. Cooke, \$98.50; White Plains, 1st M. E. Ch. Aux'y, \$10.00. Total, \$1,720.30

New Jersey.—New Brunswick Aux'y thro' Miss Latham, \$31.01; Ocean Grove Aux'y, thro' Mrs. W. H. Pearne, \$156.20; Paterson Aux'y, thro' Miss Kate Stagg, \$37.63; Jersey City Heights, thro' Mrs. J. A. Goodenough, \$38.41, of which \$30.00 is balance due on support of Bible Reader "Rebecca Stirling Porter"; Newark, Eighth Ave. M. E. Ch. Aux'y, thro' Mrs. A. L. Brice, \$23.50, of which \$20.00 is to constitute Mrs. A. L. Brice a Life Member; Washington Aux'y, thro' Mrs. Crane, \$22.00; Mount Tabor Mite Box, thro' Mrs. Crane, \$5.00, balance due on annual support of Orphan "Helen Peck Crane"; Morris Co. Aux'y, thro' Mrs. Kidder, \$31.00; Newark, Halsey St. M. E. Ch., thro' Mrs. Knowles, Miss Anna Woodruff's Mite Box, \$1.91; Miss Mattie Perkins' Mite Box, \$0.60; Trenton Aux'y, thro' Mrs. E. A. Dickson, \$100.00. Total, 447.26

Grand total, \$2,167.56
245 Broadway. MRS. ORANGE B. JUDD, Treas.

NORTHWESTERN BRANCH.

FEB. 1 TO APRIL 1.

Michigan.—Onondaga, \$3.30; Burton, \$8.50; Eaton Rapids, \$3.90, for Medical Education Fund; Eaton Rapids, \$7.00; Flint, Court St., \$10.75; St. Joseph, \$5.00; White Pigeon, \$4.00; Lansing, Central M. E. Ch., \$7.00; Hastings, \$7.00; Palo, \$4.00; Rockford, \$3.25; Litchfield, \$4.20; Kalamazoo, \$30.00 from Mrs. S. A. Reese, for support of "Ada Rosa Reese"; South Lyon, \$5.00; Corunna, \$11.00; Niles, \$8.00; Charlotte, \$13.10; Pentwater, \$4.25; Southwest Vienna, \$2.50; Hartland, \$4.60; Jackson, \$26.00; Dewitt, \$3.75; Bay City, \$12.25; New Buffalo, \$2.25; Constantine, \$20.00; Big Rapids, \$7.55; Dansville, \$4.75; Missionary Box of Mattie and Charlie Wilcox, \$1.00; Mrs. D. J. Cobbs, Infant Class, \$1.00; White Oak, \$3.75; Petersburg, \$5.28; Hudson, \$17.35; Alamo, \$5.00; Commerce, \$4.00; Tekonsha, \$6.00; Ann Arbor, from Mrs. H. S. White, for support of "Nancy White," \$30.00; Eckford, \$8.00; Rose, \$14.50; Hubbardston, \$6.35; Vassar, \$6.75; Bloomer Centre, \$2.25; Hadley Stone Ch., \$2.00; New Hudson, \$5.00; Dundee, \$4.00; Vernon, \$3.75; Sparta Centre, \$10.00; Harwell, \$15.00; Southfield Centre, \$10.50; Penfield, \$5.00; Morenci, \$14.40; Tompkins, \$10.50; Leslie, \$7.18; Paw Paw, \$7.55; Ionia, \$16.50; Coldwater, \$40.00; Berrien Springs, \$16.00; South Dover, \$4.00; Athens, \$1.65; Centerville, \$6.00; Orangeville, \$4.80; Allegan, \$7.32; Ann Arbor, \$27.25; Sturgis, \$10.50; Lyons, \$3.73; Northville, \$9.25; Pontiac, \$12.50;

Flushing, \$4.50; St. Louis, \$5.00; Flat Rock, \$15.00; Highland, \$13.50; Sharon, \$17.00; Denton, \$5.00; North Adams, \$7.00; Adrian, \$15.00; Southwest Colon, \$10.00; Freeburg, \$7.00; Benton Harbor, \$3.90; Grand Blanc, donation from Mr. Gershon Lewis, \$5.00; Grand Rapids, 2d St. M. E. Ch., \$28.00, of this amount Mrs. C. C. Wheeler sends \$5.00 towards Life Membership, and \$1.71 of the remainder is from Mrs. S. H. Pearce's Mite Box; Grand Ledge, \$4.00; Detroit, Trinity M. E. Ch., \$14.00. Total, \$739.41

Illinois.—Creston, \$13.00; Peoria, 1st M. E. Ch., \$22.80; Chenoa, \$10.00; Hillsboro', \$16.00; Rock Island, \$15.00; Peotone, \$29.00; Barbers' Corners, \$6.00; Manteno, \$8.33, of this amount \$5.00 is towards making Mrs. H. D. Reynolds a Life Member; Freeport, 1st M. E. Ch., \$20.00; Chicago, 1st M. E. Ch., \$4.00; Saybrook, \$15.50; Wilmington, \$8.00; Litchfield, \$6.00; Mechanicsburg, \$6.00; Marion, \$7.00; Virginia, \$4.45; East St. Louis, \$6.00; Duquoin, \$7.15, of this amount \$5.00 is from Mrs. J. C. Zuck; Plainfield, \$20.00, of this amount \$5.00 is towards constituting Mrs. E. Scofield a Life Member; Jacksonville, Illinois Female College, \$7.96; Stillman, Mite Money, last payment on Life Membership of Lillie Traxler, for Miss Swain's Hospital, \$14.00; Cambridge, \$3.50; Bloomington, University Ch., \$18.00; Griggsville, \$6.25; Marengo, \$12.50; Chicago, thro' Miss M. E. True, for Medical Education, \$16.05; Bement, towards Life Membership of Mrs. Mary H. Villars, \$2.00; Collinsville, \$3.00; Bloomington University Charge, \$6.50; Aledo, \$13.00; Richmond, for "Anna Potter," \$7.50; Jacksonville, Centenary, \$41.00, of this amount \$30.00 is towards making Mrs. Dr. Akers and Mrs. Maly Jackson Life Members; Sterling, 4th St., \$10.00; Chicago, Centenary, \$12.75; Elgin, \$24.00; Ottawa, \$18.50; Batavia, \$9.00; Chicago, Trinity, \$35.22, of this amount \$23.72 is from Mite Boxes, and \$7.50 of the remainder is from Mrs. O. A. Watson; Chicago, Wabash Avenue, \$100.00; Evanston, \$369.47 for the support of Miss Carter, in Mexico; of this amount Carrie Brown contributed \$5.82, and Jennie Riley, \$5.00, each from her Mite Box; Springfield, 2d M. E. Ch., \$12.60; Minonk, \$11.50; Chicago, Grace M. E. Ch., \$13.07, of it \$7.07 from Mite Boxes; Alton, \$2.00; Peoria, Hale Chapel, \$10.00; Union, \$6.30; Oregon, \$15.00; Peoria, 1st M. E. Ch., \$8.00; Springfield, 1st M. E. Ch., \$25.00; Freeport, 1st M. E. Ch., \$10.00; Waukegan, \$3.78; Rossville, \$15.00; Elwood, \$6.00; Ringwood, \$6.00; Wheaton, \$6.50; Morrison, \$26.00; Altona, \$20.00, of this amount \$10.00 is towards Life Membership of Mrs. E. B. Main; Tonica, \$14.65, of this amount \$10.00 is towards Life Membership of Mrs. E. S. Collins; Elgin, Young Ladies, \$10.00; Eureka, \$5.75; Petersburg, \$20.00, to constitute Mrs. Isaac White a Life Member; Minooka, \$11.00; Aledo, \$16.50. Total, 1,244.08

Indiana.—Goodland, \$2.25; New Carlisle, \$13.45; Wabash, from Mrs. T. B. Monson for Life Membership, \$20.00; Door Village, \$14.00; Jeffersonville, \$35.00, of this amount \$20.00 is for Life Membership of Mrs. E. Wathen, \$5.00 to finish Life Membership of Mrs. Rev. J. W. Locke, and \$8.00, contents of Una Bettison's Mite Box; Sugar Creek, \$5.50; Clinton, \$11.15; Liberty, \$5.60; Logansport, Broadway M. E. Ch., \$10.00; Knightstown, \$20.00; Angola, \$3.25; Lafayette, 9th St. M. E. Ch., \$7.20; Wawaka, \$11.00; Roanoke, \$5.25; Thorntown, \$10.00; Valparaiso, \$10.00; Cedarville, \$10.00; Vernon, \$7.95; Logansport, Market St. Ch., \$6.00; Evansville, \$6.25; Larwill, \$4.00; Lafayette, Trinity, \$5.00; New Albany, Centenary M. E. Ch., \$40.00, of this amount \$5.00 from Miss Anna Sniveley, Brooklyn, N. Y.; South Bend, 1st M. E. Ch., \$12.00; Marion, \$9.00; Richmond Pearl St., \$12.00; Wabash, \$15.00; Auburn, \$10.00; Pierceton, \$7.65; Ligonier, \$10.00, of this amount \$8.25 is from the Young People's Mite Society; Delhi, \$12.00; Newport, \$9.55; Michigan City, \$6.50; Orleans, \$7.00; Mitchell, \$8.15; Warsaw, \$20.00; Chili, \$0.67; Indianapolis, Trinity M. E. Ch., \$97.00, of this amount \$40.00 is for Life Memberships of Mrs. John W. Hitt and Mrs. E. B. Snyder; College Corner, \$6.15; Lebanon, \$8.25; Connersville, \$9.50; Liberty Mills, \$3.50. Total, 497.77

Wisconsin.—Prescott, \$6.50; Beloit, \$3.00; Waukesha, \$10.00; Orfordville, \$13.00; Milwaukee, \$13.00; Big Creek, \$8.00; Oshkosh, from Sale of Photographs, \$3.95; Eureka, \$14.50, \$5.00 from Mrs. Mary E. Cole and Mrs. Jane T. Nicholson each, for Life Membership; Wausau, \$15.50; Wauwatosa, for Bible Reader, \$10.00; Sparta, \$7.25; Appleton, \$45.00, Mite Box, \$7.00; Bay View, \$8.00; Fond du Lac, Div. St. M. E. Ch., \$19.00; Ft. Atkinson, \$18.75; Sheboygan Falls, 6.20; Janesville, 1st M. E. Ch., \$3.75; Appleton, Lawrence University, \$25.00; La Crosse City, \$4.00; Hartford, \$9.70; Fond du Lac, Cotton St. M. E. Ch., \$11.50. Total, 263.80

Sum total, \$2,744.96

Corrections.—Buchanan, Mich., \$14.00, and Oak Ridge, Wis., \$2.45, should have been reported in the December number; also, that \$30.00 of the amount reported from Roberts Park Ch., Indianapolis, was given by Mrs. George Toucey for the support of a Bible Reader in India, and that \$20.00 of that amount was given to constitute Mrs. Charlotte O'Neil a Life Member.

March number should have said South Dover, Mich., \$6.00, instead of Clayton; also, Mrs. E. A. Hoag, Life Membership, should be credited to Springport and Tompkins Aux'y, Mich.

Plainfield, Ill., from Rev. Ira Brashears, \$1.00 of the amount reported from that Aux'y in January.

MRS. R. F. QUEAL, Treas.

Evanston, Ill.

ST. LOUIS BRANCH.

Missouri.—Springfield, Donations from Sunday School, \$12.28; Hannibal, \$14.40. Total, \$26.68

Iowa.—Danville, Mrs. G. W. Byrkit, Membership, \$1.00; Bloomfield, \$4.37; Villisca, \$4.15; DeWitt, \$0.50; Marble Rock, \$3.00. Total, 13.02

Minnesota.—Winona, Memberships, \$3.50; Winona, Berean Bible Class, \$3.59; Winona, Mite Chests, \$10.61; Faribault, Memberships, \$3.65; Faribault, Mite Chests, \$3.74; Faribault, German Ch., Memberships, \$12.75; Faribault, German Ch., Mite Chests, \$4.00; St. Paul, Jackson St., \$10.50; St. Paul, Jackson St., to make Mrs. R. J. Hale Life Member, \$20.00; St. Paul, Jackson St., to make Mrs. C. F. Fitz Life Member, \$20.00; St. Paul, Jackson St., on Life Membership of Mrs. C. D. Strong, \$5.00; St. Paul, Jackson St., on Life Membership of Mrs. D. S. B. Johnston, \$5.00; St. Paul, Jackson St., Sale of Annual Reports, \$0.60; Rochester, Mite Chests, \$7.00; Anoka, \$5.60. Total, 115.54

Arkansas.—Little Rock, thro' Mrs. Rev. J. W. Bushong, \$16.00. Total, 16.00

Nebraska.—Lincoln, Memberships, \$9.25; Lincoln, support of Orphan "A. F. Newman," \$30.00; Omaha, 1st Ch., \$3.25; Omaha, Sale of Photographs, \$1.00; Plattsmouth, \$9.70; Washington Aux'y, \$10.00; Sale of Photographs, \$1.00. Total, 64.20

Kansas.—Cawker City, \$7.00; Topeka, \$18.00. Total, 25.00

Sum total, \$260.44

MRS. W. A. JONES, Treas.

17 South 15th St.

CENTRAL BRANCH.

Pennsylvania.—Freedom, \$21.25; Providence, \$20.00; Hanover, \$20.00; Union Ch., Allegheny, \$25.55; Snamokin, \$40.00; "Tea Party" held at Handel and Haydn Hall, additional, \$22.70; Lewistown, \$7.00; Townville, \$5.00; Allentown, \$8.10; Everett, \$10.00; Phillipsburg, \$7.75; Mansfield, \$5.50; Germantown, \$147.16, of which \$30.00 is for support of "Mary Cope," and \$20.00 Life Membership of Miss M. A. Spencer; Media, \$20.00; Trinity, donation of Mrs. Whitacar, \$5.00; for photographs, from Mrs. Keen, \$1.50; Johnstown, \$17.75; Union Ch., Life Membership of Mrs. A. S. Martin, \$20.00; North Jackson, \$6.10; Altoona, \$15.75; Arch St., \$100.00; Wilkesbarre, \$50.00; East Springfield, \$8.00; Sheakleyville, \$6.25; Mercer, \$10.00; West Chester, \$70.00, of which \$20.00 is contributed by Mrs. Joseph J. Lewis to make Miss Nellie R. Lewis a Life Member; Wharton St., \$10.00; Fortieth St., \$4.00; Tabernacle, \$25; Reading, \$9.00; Milton, \$4.20; Pine Grove, \$25.00; East German Conf., per Rev. A. Flammann, \$48.75; Pittsburg, Christ Ch., second year's support of "Ella Pusey," from Mary Pusey, \$30.00; second year's support of "Annie Vankirk," from William Vankirk, \$30.00; fourth year's support of "Mary Bella Kier," from S. M. Kier, \$30.00; second year's support of Bible Woman, from six ladies of Christ Ch., \$60.00; Fifth St., \$25.00; "Tea Party," additional, \$4.50; Trinity, \$6.00; Union, from Mrs. S. A. Budd, \$5.00; Miss Catherine Quayle, \$5.00; Mrs. J. H. Chubb, \$5.00; Quarterly dues, \$8.00; Ebenezer, \$13.00; Mrs. Cooper, \$1.00; Jennie Long's Mite Box, \$2.00; New Castle, \$30.00; Central, \$8.00; Philadelphia Conf., per Rev. T. Kirkpatrick, Conf. Collections, \$211.50; Rockville, \$26.75; Central Pa. Conf., per Wm. H. Dill, \$37.00. Total, \$1,304.36

Delaware.—Wilmington Conf. Collections, \$62.85; Female Seminary, \$58.50; Quarterly dues, \$7.00. Total, 127.85

Grand total, \$1,432.21

MRS. A. W. RAND, Treas.

1905 Spring Garden St.

CINCINNATI BRANCH.

Ohio.—Cincinnati, Trinity, \$102.00; Asbury, \$5.00; Mt. Auburn, \$6.00; St. Paul, \$60.00; Christie, \$9.50; York St., \$12.00; Wesleyan College, \$12.60; Zanesville, Second St., \$14.70; Mahabala Ave., \$10.50; Asbury, \$3.40; Seventh St., \$19.00; Cleveland, First Ch., \$90.00; (\$20.00 to make

Mrs. Rev. H. Baker Life Member); Scoville Ave., \$276.25 (includes support of Jennie and Lucinda Wilkins); Leslie H. Ingham's Mite Box, \$2.10; Circleville, \$16.25; Loyds-ville, \$7.35; Holcomb, \$6.75; Sidney, \$2.00; Donnelsville, \$8.00; Bainbridge, \$8.50; Roseville, \$2.75; Athens, \$7.50; Bellefontaine, \$22.80; St. Clairville (Mrs. Eliz. Carroll, Mrs. J. M. Gressinger, Life Members, and \$15.00 first payment on Life Membership of Mrs. Mary Merryman), \$65.00; Flushing (including \$0.40 from Leona Krim and \$0.10 from Nora Krim), \$11.00; Pleasant Valley, \$2.25; Dry Run, \$4.50; Columbus, Third Ave., \$10.50; Mt. Vernon, \$9.75; Amesville, \$8.00; Barlow, \$2.00; Chillicothe, Walnut St., \$35.00 (\$20.00 to make Mrs. M. Brown Life Member); Felicity, \$10.75; Letart Falls, \$10.65; Bethany, \$6.00; Mohawk, \$14.15; Baltimore, \$6.00; Centerville, \$15.00; Grove City and Union, \$6.00; Urbana Second Ch., \$10.00; Black River, \$3.25; London, \$29.00; Bethel, \$10.20; Newport, \$2.50; Port Jefferson, \$15.75; Barnesville, \$20.00 to make Mrs. Rev. R. Boyd Life Member, \$66.83; Portsmouth, Sixth St., \$24.35; Toledo, St. Paul (\$10.00 of which is a gift from Mrs. Dr. A. P. Miller), \$38.50; Canton, Second Ch., \$10.00; Geneva, \$9.25; Newark, \$28.00; Akron (\$90.00 constitutes Mrs. W. G. Manly, Mrs. Louis Miller, and Miss Mary Ingersoll Life Members), \$129.91; Youngs-town, \$15.00; Mt. Pleasant, \$3.00; Warren, \$5.00; Cambridge, \$9.00; Gratiot, \$5.00; Hebron, \$2.50; Delaware, St. Paul (\$15.00, Mrs. Page's last quarter's payment on Bible Reader included), \$43.78; Poland, \$15.00; Ashland, \$20.00; Orange, Heath Centenary Ch., \$12.60; Greensburg, \$6.00; Waynesville, \$7.50; Huntersville, \$7.00; Mansfield, \$11; Kent, \$17.59. Total, \$1,472.01

West Virginia.—Kingwood, \$50.00; Grafton, \$29.43; Benwood, \$10.00; Cameron, \$11.50; Pleasant Hill, \$19.35; West Milford, \$8.45; Wheeling, \$229.91 (support of five Orphans included); Moundsville, \$20.00. Total, 400.04

Grand total, \$1,872.05

FANNIE CLARK DAVIS, Treas.

Care of Mrs. Bishop Clark, Cincinnati, O.

BALTIMORE BRANCH.

FOR QUARTER ENDING APRIL 1ST.

Baltimore.—City Station, \$97.12; Eutaw St., \$182.00; North Balt., \$78.76; Union Sq., \$44.20; Mt. Vernon Place Ch., \$131.00; Exeter St., \$30.58; Broadway, \$23.04; East Balt., \$5.00; Columbia St., \$62.23; Franklin St., \$129.75; Madison Ave., \$33.37; High St., \$15.00; Harford Ave., \$3.00; Grace Ch., \$2.00; Fayette St., \$44.00; Whatcoat, \$30.00; East Balt. Meth. Prot., \$23.76; Balt. Ct., \$147.50; Hagerstown, \$15.00; Lutherville, \$15.00; Grove Chapel, \$17.50; Catonsville, \$27.00; John Wesley, \$13.50; Frederick City, \$16.34; Frederick, Col., \$7.00; Hereford, \$20.00; Orchard St., \$11.00; Westminster, \$29.60; St. Johns Independent Ch., \$130.00; Patapsco, \$3.20; Annapolis, \$10.00; Washington City.—Wesley Chapel, \$35.00; Metropolitan, \$20.00; Hamline, \$10.50; McKendree, \$15.00; Foundry, \$38.90; Asbury, \$11.00; Master Cowen's Mite Box, \$1.65; Georgetown, D. C., \$20.50; Washington Conf. (Col.), \$38.85; Mr. Phillips, to educate two girls in Fochow, \$80.00; A Minister's Widow, Jefferson, Ct., \$4.25; An Invalid's Mite Box, Balt. City Station, \$10.00; Eddie and Mamie Owing's Mite Boxes, St. Johns, \$50.76; Bowly Ridgeley's Mite Box, Lutherville, \$5.41. Total, \$1,689.36

MRS. M. G. HAMILTON, Treas.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

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HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

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BOSTON, JUNE, 1874

No. 12.



La Virgen de los Remedios of Mexico.

ANOTHER IDOL.

LA VIRGEN DE LOS REMEDIOS OF MEXICO.

BY MRS. DR. BUTLER.

WE had lately the pleasure of accompanying some friends on a visit to the shrine of this celebrated idol, the Virgen of los Remedios, — the patron saint of Mexico before Diego the Indian had such a marvellous revelation about the Virgin of Guadalupe. It is said that this image was brought over by Cortez from Spain; and when he displaced the Aztec idols in the great temple of Mexico, he solemnly placed a crucifix there, and *this* image of the Virgin, and then devoutly thanked Heaven for permitting him thus to adore the Most High in a place so long profaned by cruel idolatries!

After a pleasant drive of about ten miles from Mexico, we arrived at the hill on which the church stands. The church is an old, picturesque structure crowning the summit of an immense mound of rocks, rising in the midst of an area of rough crags, that looked almost as wild and desolate as the "lava beds" where the Modoc Indians lately had their refuge and hiding place, as depicted in "Harper's Weekly." We rested for a few minutes to enjoy the view of the Valley of Mexico, which seemed spread out as an immense picture before us. The Lake of Tezcoco glimmered like a silver ribbon in the distance. Apparently on its shore rose the Peñon, the pyramid which rises above the famous hot sulphur springs. Between that and us rose the domes and pinnacles of the shining city. Around us were groves, churches, palaces in decay, and one, Chapultepec, in indescribable loveliness; haciendas on large plantations; Molina del Key; the villages of Tacuba, Tacubaya, etc. Acres of maguey or pulque plant seemed in their thorny power to be a fulfilment of the curse, "Thorns also and thistles shall it bring forth," as we saw them rising to the ripeness which makes them in their intoxicating juice to be truly a curse to this land. And the grand boundary of this wonderful valley, the mountains, encircled all as with a chain of emeralds and rubies, while Popocatepetl and Ixticcihuatl, with their snow-crowned summits, seemed like enormous diamond lockets, fastening the chain; and to the north, lying as a pen-

dant to the lockets, we could see the mountain Ajusco, its head, too, adorned with a snowy crown,—an unusual sight, and a positive proof that we had just had a month of intensely cold weather. We could fancy it trying to emulate its giant neighbors, but in vain; for now the spring sun will soon melt its snows and spoil its rivalry.

We then made our way down a steep hill, till we came to the Aqueduct which was built to convey water from one mountain to another. It crosses what we have called the "lava beds," and its lofty, symmetrical, and well-built arches form a beautifully picturesque object in that rugged scenery. Under its shade we sat, and turned our attention to refreshments, which came as acceptably and were as provocative of good humor and satisfaction there on the lava rocks of Mexico, as they could be anywhere on earth's green round.

Then an hour of climbing up and down the rocks of the valley, and a toilsome ascent again up the hill, and we visited the church. I would like here to copy for the readers of the "HEATHEN WOMAN'S FRIEND" the description given of it by Madame Calderon, the wife of the Spanish Ambassador who visited it in 1840:—

"It is said that a soldier of Cortez's army, named Villafuerte, brought this image to Mexico; and that on the day following the terrible 'NOCHE TRISTE' (the sad night) he concealed it in the place where it was afterwards discovered. At all events, the image disappeared, and nothing further was known of it, until, on the top of a barren and treeless mountain, in the heart of a large maguey plant, she was found by a fortunate Indian. Her restoration was joyfully hailed by the Spaniards. A church was erected on the spot. A priest was appointed to take charge of the miraculous image. Her fame spread abroad. Gifts of immense value were brought to her shrine. A treasurer was appointed to take care of her jewels, a *camarista* to superintend her rich wardrobe. No rich dowager died in peace till she had bequeathed to 'Our Lady of Los Remedios' her largest diamond or her richest pearl. In seasons of drought she is brought in from her dwelling in the mountain, and carried in procession through the streets. The Viceroy

himself on foot used to lead the holy train.* A gentleman of the highest rank drives the chariot in which she is seated. In succession she visits the principal convents, and as she is carried through the cloistered precincts, the nuns are ranged on their knees in humble adoration. Plentiful rains immediately follow her arrival.†

"It is true that there came a time when the famous curate Hidalgo, the prime mover of the Revolution, in 1810, having taken as his standard an image of the Virgin of Guadalupe, a rivalry arose between her and the Spanish Virgin, but Hidalgo having been defeated and forced to fly, the image of the 'Virgen de los Remedios' was conducted to Mexico, dressed as a general, and invoked as the Patroness of Spain. . . . The church within is handsome, and above the altar is a copy of the original Virgin. After we had remained there a little while we were admitted into the 'sanctum,' where the identical Virgin of Cortez occupies her splendid shrine. The priest retired and put on his robes, and then returning and all kneeling before the altar, he recited the *Credo*. This over, he mounted the steps, and opening the shrine where the Virgin was encased, knelt down and removed her in his arms. He then presented her to each one of us in succession, every one kissing the hem of her richly embroidered blue satin robe. She was afterwards replaced with the same ceremony.

"The image is a wooden doll about a foot high, holding in its arms an infant Jesus, both faces evidently carved with a rude penknife, two holes for the eyes and another for the mouth. This doll was dressed in blue satin and pearls, with a crown upon her head, and a quantity of hair fastened to the crown. No Indian idol could be much uglier. As she has been a good deal scratched and destroyed in the lapse of ages, C——n observed he was astonished that they had not tried to restore her. The *padre* replied that

* I have heard it said that during the Empire, on the occasion of one of these processions, the Empress Carlotta walked with the nuns and other ladies, each carrying a torch or candle! This I believe to have been the last procession of this kind, in this city. — C. B.

† Yes, for the priests were sufficiently weatherwise to know when to bring her out. At one time, when a fearful pestilence raged, this image was carried into the city, but the crowds that flocked to the procession communicated the contagion to each other, and a dreadful mortality ensued as the result. — C. B.

the attempt had been made by several artists, each one of whom had sickened and died."

Such is the account written by Madame Calderon, a Romanist lady, in the year 1840.

In January, 1874, we saw the same place. We found the church to be "old and not very remarkable, yet a picturesque object as it stands in its gray solitariness with one or two trees beside it, of which one without leaves was entirely covered with the most brilliant scarlet flowers." Inside it seemed dreary enough, yet gaudy. No worshipper was present, and no one could mistake our party for worshippers. One of the gentlemen of our party found the priest, who consented to show us the image of the Virgin. It was hinted that the ladies had better take off their bonnets, but we quietly demurred, waiting to see if it would be imperative on us thus to conform to Mexican usage. We entered the "sanctum," conducted by the little old priest, rather an insignificant looking personage, attired not in "robes," but in a common coat, and found ourselves in an apartment at the back of the altar or shrine. Attention was drawn to the roof, which was slightly domed, and carved magnificently in solid stone. Around the room were waxen and plaster figures of saints and Marys and of the crowned and scourged Christ. These latter were simply *horrible*, like the figure of the lacerated and bleeding Christ in Guadalupe. Under the shrine stood some glass cases with bones in them. One had an arm bone of Peter the Martyr! Another contained a crucifix made of pieces of bones of saints, and a bit of the *true Cross*!

The priest ascended the steps, opened the shrine, and carried the Virgen de los Remedios down to us. Some drew back as if they feared they would be expected to kiss the hem of her robe (the Superintendent of the Mission declared *he* would not), but we were not asked to do this homage, neither did the ladies uncover their heads. Some of us pressed forward and took the image on its golden stand into our hands. We looked at the hideous face, the gold crown, the richly embroidered dress, and asked the priest if the diamonds and precious stones with which the robes and crown of this ugly wooden doll were emblazoned were real. He replied, they were *piedras* (stones). We then asked if the image was ever carried in procession in these

days. He answered sadly, "Not since the Laws of Reform were passed."

And this ugly bit of wood, which no child in the market place would give two cents for, has been the idol of Mexico since the days of Cortez! And this room is a "sanctum"! And

"THESE BE THY GODS," O MEXICO!

Cortez came to Mexico and exulted in the idea that he had abolished the idols of the Aztecs; but did he not more fearfully transgress the commandment of God, in Deut. 4, 16? "Take ye, therefore, good heed lest ye corrupt yourselves and make you a graven image, the similitude of any figure; the likeness of male or female"? Men may praise Cortez, and poets sing of his deeds of bravery, but God says, "Cursed be the man that maketh any graven or molten image," Deut. 27, 15; while the social, moral, and political condition of the country to which Cortez left such a heritage is a striking comment on Psalm 97, 7: "Confounded be all they that serve graven images, that boast themselves of idols."

An open Bible has done much for Mexico. Its perusal has given her statesmen and legislators to see the utterly degrading nature of idolatry, and consequently the "Laws of Reform" have been enacted, and idolatry has received its death-wound. It does not now, as heretofore, present its brazen front in public, in processions, etc., and force *all*, whether strangers or followers, to bow the head and bend the knee in the streets and thoroughfares, as well as in its gaudy temples.

Ah! would that we could say, there are none to lament the decline of its power. It is notorious that the women of Mexico are the fosterers and nursing mothers of this disabled system. They love its gilded chains and superstitiously venerate its monstrous absurdities, clinging with wonderful tenacity to relics, lamps, beads, holy water, and the other paraphernalia of the system spurned by their fathers and brothers. But there is a better day coming for Mexico!

Sisters of America, of the land so wonderfully privileged with gospel light and liberty, you have much to do for this nation. She is to be saved, for the word of the Lord hath spoken it. Let your prayers continually ascend for her, and

say to her *by your deeds*, "Shake thyself from the dust, arise and sit down," O Mexico! "Loose thyself from the bands of thy neck, O captive daughter of Zion," for "Behold thy salvation cometh," and thy "REDEEMER" is "THE HOLY ONE OF ISRAEL"!

Calle de Gante, Mexico.

CHINA AND THE CHINESE.

A VISIT.

BY MRS. E. E. BALDWIN.

TO-DAY we will take our sedan-chairs and go to a village a short distance from us, to call upon a family of the field class. As we ride along you are delighted with the views around. How near the mountains look, and how the lights and shadows touch them with ever-varying tints! Notice, too, how very beautiful the great rice plain appears. No fences mar a Chinese landscape, but each man's possessions are separated from his neighbors by a very narrow ridge or path of earth, not visible at a short distance. Stones are also used to mark boundaries. In consequence of this, the great rice plain in front of us, though really divided up and belonging to many people, yet looks like one great field. The plats are of different outline, and of every shade of green, from the most delicate yellow tint to the dark glossy shade, according to the age of the rice. Now we approach a small, miserable-looking village. For some time before we reach it, the wolfish-looking dogs announce our approach by the most persistent barking. These dogs allow Chinese to pass undisturbed, but let a foreigner come near, and before he is in sight all the dogs of the place turn out to greet him. They are a cowardly, deceitful set and are given to sneaking up and snapping at one from behind, therefore gentlemen generally carry their canes to keep them off. This village is a fair specimen of the many scattered over the country. It is made up of two or three shops, and a dozen or twenty houses, constructed of mud and straw or brick, and two or three rooms to each. The floors are of earth beaten hard. No windows; but a small square hole in the wall and the door admit light. A little to one side is a larger and better looking house, surrounded by a wall, indicating the residence of a more prosperous family. Filthy children are lolling around in all stages of nudity.

The one street of the village is just wide enough for two people to walk abreast, or the passage of one sedan-chair. As we enter the place, men, women, children, and dogs rush to see us. Soon our ears are assailed with the usual expression of contempt, *Hwang kiang!* foreign child. They all comment very freely upon our appearance. One asserts that our hair is red and eyes white. Another exclaims at the whiteness of our faces, and is sure that this is owing to the peculiar qualities of our soap. Another exclaims, *Sang tek ho!* born good looking.

That little child in its father's arms is screaming with terror at the sight of us. The father, to tease the child, pretends to offer him to us, when the child becomes nearly wild with fear. Thus, amid the yells of the dogs, the screams of the child, and the compliments and insults of the people, we move on, and alight at the house we propose to visit. It is like all the others and certainly not at all inviting. A large-footed woman comes out to receive us, while all the village are at our heels. Don't be afraid, they are simply curious. Involuntarily you draw your skirts about you, and shrink from them, they look so strange, so filthy, and so offensive. But never mind, you must learn what pastoral visiting is here. Truly, it is somewhat different from the delightful calls made to intelligent Christian people in pleasant home parlors! But the lady of this house, our friend of the large feet, is cordial in her greeting, and soon we are seated in the main room on wooden stools minus backs. The room has an earthen floor. The furniture consists of one or two more wooden stools, a small table, a tobacco pipe, and two or three dirty children. Pigs and chickens lie around in the most sociable manner, and while we are talking one of the former walks deliberately through the room.

But the crowd is at the door and some are plying us with curious questions: How old are we? How many children have we (meaning boys only)? How long have we been in the Middle Kingdom? Do we have a sun and moon in the "Flowery Flag Kingdom?" etc. etc. In the meanwhile others are making desperate efforts to get glimpses of our feet; and how do we fall in their esteem when by some unlucky move we reveal our full-grown feet! It is difficult to con-

vince them that the incomparable honor of having bound or "heavenly feet" is not known in our country. Now they are peering at our ears, and are much amazed to find them minus rings. A woman without holes in her ears and rings thrust therein is, if possible, more remarkable than a lady with unbound feet. I have to tell them, regretfully, that many ladies of our country are like them in this respect, that they have the pierced ears and the duly attached weights. Now that they have examined us, it is proper that we should return the compliment. There is nothing about their clothing to tempt inspection. It is simply dyed blue muslin, very coarse, for they are very poor. The ear-rings of the women are of silver and many of them large enough to pass a good-sized apple through them. You will be interested, perhaps, in examining the house, after we have sipped the tea, minus sugar and milk, that the lady of the house kindly offers us, in very common porcelain cups, that might be improved by washing. Never mind, you must n't see everything! Shut your eyes and swallow without thinking! Now we will look about us. Back of the room we are in is a wretched little room, on one side of which is a brick and mortar range, upon which is a large iron pan, for cooking the family rice. When not working they often have but two meals a day, but when working daily they frequently have five, — breakfast when they rise, before daylight, lunch at 8 or 9 o'clock, dinner at 12, lunch at 4 P. M., and supper at dark. Rice and tea, varied occasionally with fish and vegetables, and meat once a week, is their diet. Our hostess works in the field with her husband, but she does not eat with him. On one side of the kitchen you will notice a gay-colored picture pasted against the wall; that is the kitchen god and goddess, found in some form in every kitchen, surrounded by pictures of household utensils and animals. This picture is put up the first day of the new year. On the 1st and 15th days of every month incense is burnt to them, and on the 24th day of the last month, rice and fruit are offered to them to put them in a good humor, that when they are burnt on the last day of the year and ascend to the Upper Ruler they may give a favorable account of the affairs of the kitchen over which they had presided! Leaving the kitchen we look into a

little dark side room, where is a bed, which consists of two long wooden stools, upon which are placed boards. On these is a coarse mat; rolled up on one side is an old calico quilt. The pillow, always placed under the neck, is indescribable; it is made of wood and varnished red. "Soft as a pillow" would indicate a very doubtful degree of softness here! You ask me aside, What is the matter with that half-naked boy covered with sores? That boy, oh! excuse me, he has the itch, that's all. Men, women, and children have it; we rarely go outside our houses without seeing it. You mustn't mind *that*, only don't let those that have it touch you! Skin diseases are universal. Bad food, close, dark houses, and filth, make them inevitable. I ask our hostess if she can read; she answers No, of course. We distribute a few copies of the Lord's prayer, ten commandments, and scriptural quotations, and then are ready to move on. You are tired and quite disgusted, and don't think you would enjoy another pastoral call to-day. Very well. We invite the villagers and our hostess to be seated and they desire us to walk slowly,—which are proper and polite parting salutations. We resume our chairs and are soon at home, and I understand you fully as you exclaim, What a paradise is this after such a visit!

NOTES FROM THE INDIA CONFERENCE.

BY MRS. M. A. McHENRY.

WE were here in Lucknow two or three days before Conference began, and employed the time in looking about the city. There are many points of interest here. The "Residency" is about five minutes' walk from where we are staying. I have just been reading Dr. Butler's admirable account, in "The Land of the Veda," of the siege here maintained eighty-seven terrible days and nights, and am thus prepared to wander over the ruins with lively interest. Years have not effaced the marks of bullet, shot, and shell. Marble tablets mark the different spots around which cluster painful memories. "Here Sir Henry Lawrence died." There is the "Martiniere Post," "Johannes' House," "the Hospital," "the Church," behind whose shelter they hurriedly buried their dead, hurriedly the huddled

graves attest. A number of them are children's graves. I peeped into the cellar which sheltered the women through all this reign of terror. What anguish and despair, brightened only by prayer, these walls have witnessed. We stood in the "Bailey Gate" and looked towards "Kaiser Bagh," from which place Havelock's troops were twelve hours fighting their way to the fort.

I could not help catching the feeling which must have thrilled the hearts of besieged and deliverers as the latter poured in through "Bailey Gate." I have made three or four visits and am not yet satisfied with seeing the Residency. The English Government has turned it into a beautiful park with walks and drives. Beautiful vines clamber over the broken walls, and trail from the trees covered with clustering blossoms; roses of a hundred varieties bloom here; mignonette, heliotrope, and violets perfume the air; a shrub, whose leaves are a deep crimson, is interspersed among the more sombre foliage. A banyan tree covers a large tomb on which a miserable fakir sits; sometimes we see him sweeping it off, and sometimes he salams to us as we pass.

A tamarind tree stands near the entrance to the park, so large as to seem like a big tent when you are under it and shut in by its trailing branches, which sweep the ground. There is a little pond containing gold fish, which has a grotto in the centre. I must, however, stop descanting on the beauties of the Residency, or have no room for anything else. I must not, however, forget to tell you that we had a Conference picture taken on the Residency grounds. The natives improved the occasion of the gathering of so many (*sahib log*) to come with sweetmeats for sale, and also to exhibit bears and monkeys. The snake-charmer attracted my attention most. He blew on a gourd, and brought forth strange and not disagreeable sounds, to which he kept time by moving his body to and fro in fantastic movements. At last he stopped, made a hissing sound, and drew from the bushes a snake which he fondled with his hands and put in his basket. Again he renewed his music, and this time brought forth the dreaded cobra. At our request he made him spread his hood. Of course, we all believed he had placed these snakes there beforehand.

Kaiser Bagh (King's Garden) is the garden in which was the Harem of the King of Oudh. It is a large garden enclosed on all sides by buildings and containing several within; it is laid out beautifully, and adorned with rare flowers and shrubs. There are some very pretty summer houses. Here the king used to play hide-and-seek with his three hundred wives.

The Conference session has been delightful. The presence of the Bishop and the brethren from America added largely to the interest of the occasion. The Presbyterian Mission had a delegate in Rev. Mr. Newton, who was accompanied by two young ladies of the same Mission. He made a speech when he presented the greetings of the Synod, which for fraternal feeling I never heard equalled. He said that our success as a Mission is wonderful. (To God be all glory!) He said since he came, he had heard in the reports from the stations statistics which made his heart burn. "Why," said he, "I hear of forty and sixty being baptized at one station, while at Lahore we rejoice with great joy over the addition of six this last year."

Said he, "You *must* pray for us. You *must* show us how to reap as you do. You *must* come over and help us." This was said with great earnestness, and with tears. There were answering tears in the congregation.

The Brothers Houghton, Spencer, and Parkhurst, from America, gave interesting accounts of the China Missions which they had just visited. It was a grand sight to see these old veterans here (old in hardship, not years) listen with moistened eyes to the story of their brethren's toil, and to hear their fervent "God be praised!" as some success was related. I feel that we, as yet, are a sort of outsiders, and may be allowed to speak freely of the Missionaries here, and I will say a more noble band of men I never saw. Their tone of piety is elevated, and their love for each other is like the tie of kinship. The Conference was a season of great spiritual power. Especially did the work of holiness in the Conference and in the English Church at Lucknow go on without intermission. The preceding weeks had seen fervent prayer ascend all over the Mission for the outpouring of the Holy Spirit, and we all felt that prayer was answered in full measure.

THE EVENING OF THE ECLIPSE IN PONTUS.

MARSOVAN, TURKEY, NOV. 4, 1873,
6½ o'clock, P. M.

THE moon has been for more than an hour in total eclipse. As I gaze at her through a glass, she appears as a globe, not as a flat disk. Close by her limb comes the clear light of the smallest stars from the depths of the space beyond. The blood-colored shadow wavers to and fro on her surface.

But something else has claimed my attention since the eclipse began. As the unfortunate moon grew darker and darker, deep concern took possession of men's minds, and the muezzins began to cry from the minarets in prayers for her deliverance. When she became totally engulfed in the portentous shade they began to fire guns and beat drums all about us. Now two or three men ascend the minarets to add emphasis to the prayers. They redouble their cries, they entreat, they howl in Arabic, and apparently Allah does not hear. Solemnity and terror settle over the city; it grows oppressive; I myself cannot escape from the burden of universal concern, so strong is the influence of sympathy. Quarter hours seem hours, and yet the darkness grows more deep and hopeless. The dogs begin to howl, and little children cry with fear. The cries and prayers continue; all other sounds are hushed; sometimes they, too, cease for a few moments, and then there is a dreadful silence, such as might betoken the end of the world. I cannot laugh; it is superstition in these poor people, and yet they have reason to be afraid of everything. They are sinners against God; deep in their hearts they feel it.

One side of the moon is just beginning to emerge from the shadow. There has been one hour and twenty-five minutes of *total* eclipse. The bright part of the rim juts out from the dark like the pupil of the eye.

You will see from the above to what degree the Mohammedan mind is in eclipse, that they should use such means to deliver the moon from the power of Satan! True, some of the more intelligent have an inkling of the ridiculousness of these performances, and aver that their motive in howling and discharging fire-arms is not superstitious fear, but only to call attention to the eclipse, — an explanation which is little enough

likely to be believed. The truth is, they are very much engulfed in superstition.

Not long since the German and French colonists in Amasia were in jeopardy because the Turks got up a story that M. Amber had buried a pig's head, inscribing some magic words over it, whereby, when clouds gathered, the head would squeal from the ground and scare the rain away. All this the wicked Frenchman was supposed to have done that he might create a famine and sell his flour at a high price. The telegraph was the means of delivering him, and of turning out the resident pasha, who was about investigating to ascertain whether or not the gentleman had been guilty of the alleged witchcraft.

— *Missionary Herald.*

A CORRESPONDENT of the "Northern Christian Advocate" writes thus of the Japanese women:—

"But this writing does not, after all, suffer as much from the muggy, sweat-compelling heat as do the women of Japan from having their eyebrows shaved or plucked with pincers, and their teeth dyed as black as if their regular tooth-paste were a mixture of writing ink and nitrate of silver. It is a pity that it is so; and yet the sages of this land attempt to explain that all this is in the interests of virtue,—sweet, womanly virtue. Let Diana hide her face. It is the married women that thus disfigure or have their features disfigured, that they may not appear beautiful to other than their rightful lords. If any Western beauty desires to see how hideous this custom is, or if she feels the movings of a higher sense, even that which actuates married ladies here, let her pluck the last remaining hair from that curve of beauty so gracefully arched above her eye, and insert hideous watermelon seeds instead of the string of pearls with which her mouth has been adorned, and she will have accomplished a feat which will keep her safe beneath the notice of the lowest and weakest man. Some of the young ladies of Japan are very beautiful; they are very graceful, too, only the high, stilted sandals on which they hobble about through the city streets to a certain extent cramp and destroy the grace of their movements. Their politeness is proverbial; indeed, the Japanese, as a nation, strike me as being very polite, not to strangers and for-

eigners only, but among themselves, and to each other. I am pleased with these people, so far as I have seen them, and delighted with their country, at least at this season, always barring the heat. During a four weeks' sojourn here, with visitations to different points inland, to the city of Yeddo, to the Hakoui Mountains, and to the great image Daiboots, I have not seen a single drunken man, and have only once seen anything like the common *rows* at home, in which Irishmen let their "angry passions rise," though I have seen many thousands of these simple-minded people. They drink, of course, a preparation from rice called *saki*, a kind of liquor which tastes not unlike burnt brandy, and which intoxicates when much is taken. The natives drink this very frequently, but, as I say, I have not yet seen one drunken man. When Christianity comes in here to teach these people its blessed precepts, its pure morals, and its more peaceful and pleasant paths, I feel sure their character will readily be moulded into the higher forms of our holy faith, and this vast empire become a rich and beautiful garden of the Lord. You ought to hear the Japanese sing! but this is a great subject, and I must write of it again."

—A PARSEE lady named Bai Mottabae, daughter of the late Jehanghier Wadia, of Bombay, has given the sum of Rs. 10,000 and a house for the establishment of a Dispensary at Mahim.

—JUST before an eclipse of the moon, the Burmese have a strange custom of selecting a bunch of foliage, tying it together, and then when the moon has been "thrown up," cutting the eclipse- charmed leaves or boughs. Tamarind leaves so gathered are believed to be particularly efficacious in certain kinds of sickness.

—VITHOBA, the principal idol of the Marathas, at Pundharpore, has been patched up again, and 50,000 pilgrims attended the Kartik Fair there. But police—government police, such as protect Jugganath and his cars—are now stationed to prevent the devotees from touching the idol, or laying their head on its feet, lest the doll be smashed again. The pilgrims resent this, and say they will not return.

HEATHEN WOMAN'S FRIEND.

BOSTON, JUNE, 1874.

If papers are not received in two weeks after the money is forwarded, the agent should be notified at once, stating the amount sent, when, by whom, and in what manner the remittance was made.

It is desirable that all subscriptions should date from July or January, but when requested may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions.

A MISSIONARY MEETING.

I.

THERE were giants in those days! Who does not sometimes look back in imagination to the time of the apostles and disciples, so many of whom became martyrs, and feel the conviction insinuate itself that that age was a *special* age, that the wants of the world then were *special* wants, that the people in those times were *special* people, that God in those days was a *special* God,—in fine, that there were giants in those days? The whole people were majestic, patriarchal, matronly, slow and thoughtful in speech, remarkable for their simplicity,—simplicity of manners, simplicity of speech, simplicity of food, and simplicity of dress. The children were a kind of very proper and staid copy of patriarchal fathers and mothers, that had no need of schools, or at least, if they had such a need, there was not the additional one of dunce-blocks for the feet nor of split-quills for the ears; they never thought of such a thing as chewing up paper balls to throw across the school-room, of pinning paper to dress of schoolma'am or coat-tail of master, and then finish up the delicate little affair by saying, "I didn't." The idea is simply ridiculous. They were a *special* people, and they needed just such earnest, devoted, real, living Christians as Paul, Peter, and John to talk to them in that straightforward, unconventional, scaring style. But now, in *this* age! But we,

who know how to make cakes and pies, sweet-pickles, plum-puddings, and meringues; who make toilettes that include ruffles and flutings, scallops and points, fringes and laces; who have washing-machines, wringers, and egg-beaters; who travel on railroads, steamboats, and balloons; who have telegraphs, photographs, and lightning-rods; who can make counterfeit money, rob banks, and monopolize; who can whistle and no man know whence the sound cometh,—we, who have such an infinity of resources, that reach from the bottom of the ocean to the top of the atmosphere, are altogether another people, having different needs, if, indeed, we have any *needs* at all.

It was positively necessary in those days, if one wanted to go to heaven after finishing his rôle here, to be devotedly pious, to love the kingdom enough to suffer martyrdom for it; and it was written only for those days that he that will live godly in Christ Jesus shall suffer persecution. Nowadays, if we begin to see the sparks of the fires of persecution, we may know at once that we are in the wrong road, and the sooner we wheel-about-face the better for—our name.

That which led to this contrasting of the ages, in my mind, was the state of mind I was left in a few evenings ago, at the close of a missionary meeting. When the last two speakers had closed their remarks, I found myself under the impression that I had been transported to the age of Peter and John, or of somebody I knew not, they had talked so unlike the talkers I was accustomed to; and yet it was not so much the talk, the words, as the manner, and the motive that seemed to move behind the words.

They had been missionary laborers some fifteen years in South Africa, and were contemplating a speedy return thither to their fields of labor after a rest and a visit to their native land; one of them, with his wife, had brought children home to leave to be educated while they were to work for the Master in that distant and unhome-like country. One was light-haired, flashing-blue-eyed, open-browed, energetic, outspoken, cheerful-spirited: the other was black-haired, heavy eye-browed, timid, and gentle-spoken; the one had an upper, the other an under current of wit; to the one the shadowy figure of Melan-

choly would never dare approach: she might often sup with the other did not Grace quietly shut the door at her approach.

They were nothing but men, but they left an impression of really loving the world that lieth in wickedness, of really giving themselves up to a land that sitteth in the shadow of death.

An elderly, earnest president had opened the meeting before them by stating candidly that he must confess that he knew little of what it was to lead a real missionary life, but that he was often filled with gratitude and admiration in contemplating what lay in God's power to do in the kingdom of grace if He should undertake, if His children were every one good, obedient, blameless children, and were *willing* instruments in His hands, wishing, above every personal interest, the establishing of His kingdom throughout the earth.

During the time occupied by the first three individuals the timid missionary occupied a side, front seat; he had been invited to take a chair in front, but on his way forward quietly dropped down on a side seat. He was now invited to take position by the speaker's table; but here, again, he stepped behind the first empty chair, and with his eyes shut and a smile on his face, began by expressing a kind of sweet sorrow, that gave gentle reproof, that missionary speakers were generally inclined to talk about men, means, societies, associations, etc., in connection with a great amount of missionary work done in the world. Speak not of what *we* have done and are doing, but what God has done and is doing! It is He alone that is establishing His kingdom and accomplishing His purposes; He is the head workman and the work must bear His name: we are but employees. He, in grace, uses us, — men, means, societies, associations, etc., and they that comprehend and love His kingdom most, work most obediently and reap most of gladness in their labors. We missionaries are not saints above other men, — simply human beings, miserable sinners, saved by grace the same as others, and it is all of God's grace if *we* are enabled to deny self in leaving friends, relatives, and native land more than others, — no heroic virtue intrinsic in ourselves that enables us to be braver than others. We are subject to like trials and like temptations with others, and if we cling not

mightily to God in our loneliness and discouragements and long waiting, we fail and fall like others. Nor is it always that we have the courage or the love sufficient unto the trial of leaving all and going: we sometimes have not the comfort of going gladly, but are driven by the apostle's "Woe is me if I preach not the Gospel!"

He named as the greatest trial of the missionary the falling and straying away of any who had once been given him as a fruit of his labors. It was with unutterable grief that he had seen one of his converts, who promised well for a season, and was even employed by him in his labors as missionary's aid, marry an idolatrous woman and finally fall from the faith. He had sought him as the one lost sheep of more value than the ninety and nine that went not astray; but to his great sorrow the man was yet a wanderer, — an unhappy wanderer, as he had been assured by those that had seen him.

On finishing a prelude after this style, he proceeded to tell us of a province in South Africa, perhaps five times as large as Switzerland, which is rich in soil, producing all kinds of grains and fruits, and joined to a mine of diamonds which should really belong to it, but which the English claim, merely because they are stronger. This province he considered of the greatest promise to Africa and its well-being. There are already many thousand white inhabitants there that have come from all lands. Africa, with such another centre of civilization, — of people born in Christian lands, — seems much more hopefully approaching its final redemption.

The speaker closed with an earnest appeal to the people to pray for the missionary and his work. Money support was good, but nothing in comparison to prayers: a little money with much prayer would accomplish much more than much money and little prayer.

C. A. LACROIX.

Lausanne, Switzerland.

A MARTYR IN MEXICO.

A FEW days since we were thrilled with the intelligence that Rev. Mr. Stephens, a missionary of the American Board, had been murdered in the village of Ahualulco, near Guadalajara! Further particulars give the heart-rending information that Mr. Stephens was cruelly assassi-

nated in the middle of the night by a party of armed men, who, instigated by the priest, broke into his dwelling, shot him, and cut his head into pieces. Alone, with his Bible in his hand, this young man met death, with, we understand, a martyr's spirit. He bore a most excellent character, but his offence in the eyes of the priest was that he was a man of the Bible religion.

We learn that Mr. Stephens came from California, not very long ago; was about twenty-five years of age, and was a devoted and exemplary Christian. The priest of the village had preached a sermon on the Sabbath, evidently aimed against Mr. Stephens. At 2 A. M., the next morning, the mob, shouting "Long live our priests, death to the Protestants!" committed this awful outrage, and then, when they had vilely treated the corpse of their victim, and murdered another man, a Protestant, they went to the Roman Catholic Church, and rang out a peal of bells for joy!

The students of the College of Guadalajara have signed a threatening letter, which has been sent to Mr. Watkins, Mr. Stephens' co-laborer. This has called forth a long letter from a gentleman in Guadalajara, in which the matter is set forth in its true character, as an assassination of the vilest sort, instigated by the priest, who hated Mr. Stephens for the purity and goodness of his character. The writer says, if it be necessary, in order to be a good Catholic, to be an assassin, then cursed be Catholicism. This article will probably soon be published in the "Missionary Advocate," and in other ways widely distributed, so that the world may see what the Popery of Mexico is.

The President of Mexico has been waited on by a number of missionaries, and has promised his protection to Mr. Watkins.

Ah! there are many who think Roman Catholicism is a very mild matter. Let them think of this midnight murder of a young minister, and then read the article on the subject written by a man who says he is neither Protestant nor Roman Catholic, and their eyes may be opened to see that it is what he designates it,—a blood-thirsty, soul-depraving system.

We realize the evils of the system, while we pity those who are in bondage in it, for many of

them only need the religion of the Bible to make them truly noble in every way.

Will not all who love the Bible aid in disseminating its light and liberty through this beautiful but blood-stained land? And will not Christian friends pray more earnestly for the success of missions in Mexico?

C. B.

A SHORT SERMON TO WEAK CHURCHES.

THE general impression seems to be that only in cities and large villages can ladies' missionary societies be formed and successfully carried on. For the encouragement of sisters living in small villages and rural sections, I take occasion to relate through the "HEATHEN WOMAN'S FRIEND" what has been done in the little hamlet of South Onondaga, in Central New York.

Last autumn an attempt was made entirely among ourselves to organize an auxiliary to the New York branch. Many fears were expressed as to the feasibility of the plan, and some felt that when the church at home was so weak it was foolish to send any money away from the place. But there was a little leaven of missionary zeal, and a society was organized.

A good Providence was better to us than all our fears. The interest has continually increased. Our meetings are well attended, and we now number over twenty, and have several subscribers for the "HEATHEN WOMAN'S FRIEND." We have employed a portion of our time at our tea-meetings sewing, whereby we have raised funds for home benevolence. Missionary information, perseverance, with God's blessing, will do much for any society, however weak and small it may be.

S. T.

THE HEATHEN AND CHRISTIAN.

[A returned missionary, Miss Rice, who labored in Persia twenty-two years, under the auspices of the A. B. C. F. M., sends us the following. Its application is clear and unlimited.—Ed.]

A LADY in New Jersey, some months ago, received into her family a stranger from a heathen land. She found him remarkably intelligent, and sought to instruct him in the truths of Christianity. But though he was apt and willing to learn, she was painfully conscious that her instructions lacked power. She says, in the "Evangelist":—

One day I sat conversing with him, he in very imperfect English, and I with a dictionary in his native language beside me, to which I had frequent recourse. A proverb of his country attracted my attention, and I read aloud, "The heart of man is the same in all nations." A silence followed, which was broken by the rather personal remark, "Mrs. W——, why do you, why do American ladies wear ear-rings?" You can imagine the startling effect it had upon me when I tell you that a few weeks before a friend, whom I considered rather ultra in her religious notions, having reproved me for wearing these (to her unseemly) ornaments, I replied, rather impatiently, "I am a Christian, but I certainly shall not be a fanatic. When God tells me to put them aside, I shall do so, and not until then." You can readily understand the effect of this question, and from such a source. Unwilling, however, to be convinced, glancing at an elegant chain attached to his watch, I replied, "Probably for the same reason you wear that chain; they are pretty, and I like all things that are pretty, flowers, pictures, etc."

"No, no," he said, "my chain is of use. I think you told me that God made man all good. I think he did not put holes in women's ears. Yes, 'The heart of man is the same in all nations.' My countrywomen blacken their teeth, paint their faces. Christian women make holes in their ears."

The truth came home with power to my soul. Quietly unfastening my rings, I laid them on the table.

"Why do you do so?" said he, evidently perplexed by the act.

"Oh," said I, "God did make man good. He has told me to take these rings from my ears, and I obey him."

Quickly unfastening his chain from his watch, he laid it beside the rings; and notwithstanding my efforts to induce him to resume it, he persisted in his determination of not wearing it again until I did the rings.

Before his return to his native land, which occurred soon after, his mind seemed much enlightened concerning Christian truths; and he said to me one day, with earnestness, "Mrs. W——, I wish you would tell American women not to wear ear-rings. It has a bad effect upon

my countrywomen. Many others think just as I do concerning this matter; and before I came to this country I was prejudiced against the Christian religion, because I did not think I saw much difference between those who professed it and those who did not."

And now, obeying what I solemnly believe to be a message from the Master, I submit the matter to your prayerful consideration. Let us not, dear sisters, send our money and prayers to the heathen for the spread of the Gospel, and by our thoughtlessness (for I cannot believe any true Christian would willingly lay a stumbling-block in the way of a fellow-creature) virtually deny the power thereof.

OBITUARIES.

Mrs. LAURA PROBART, a member of the St. Charles Auxiliary, Winona County, Minn., "an earnest, quiet, unassuming worker," passed to her rest, March 11, 1874.

On Sabbath afternoon, March 29, Mrs. Mary B. Cook, 1st Vice-President of Provincetown, Mass., Auxiliary, passed from death to life.

Died, Feb. 17, 1874, in Villisca, Iowa, Mrs. Elizabeth S. Beck, wife of Rev. W. Beck. Mrs. Beck stood prominent in her devotion to the Woman's Foreign Missionary cause, and organized the *first District Association*, of which she was Secretary, until stricken with paralysis.

Mosaic.

— WILL Secretaries of Societies and all friends please notice that from this date the address of Mrs. Rev. Dr. Butler will be 5 Calle de Gante, City of Mexico, Mexico?

— It is considered a meritorious act by the Hindoos to feed ants at a certain period of the year. Early every morning numbers of people may now be seen throughout Bangalore seeking ant-hills and scattering rice on them.

— WRITING from Calcutta, Miss Lathrop, of the Woman's Union Miss. Society, describes one of the native festivals as follows:—

A festival which is in honor of the Goddess of Prosperity is celebrated in this way. A cane

basket is filled with unhusked rice garlanded with flowers, and worshipped in some houses, the goddess herself being seated on a lotus blossom. When the festival is observed, some members of the family sit up all night, as they say the goddess passes over the house and if all are sleeping denies a blessing. At another festival the whole native city was brilliantly illuminated, and over some houses lanterns were suspended from tall bamboos, to light the spirits of their departed ancestors back to earth for a time. Yesterday the "Feast of the Sisters to the Brothers" was celebrated. If separated from each other, they invite their brothers to a feast, where they paint their faces with sandal-wood powder, and make them presents of clothing and food."

Children's Corner.

THE DOLL MISSION.

BY COUSIN ALICE.

CHAPTER V.

KATIE MAVERICK'S mother wanted to make some amends to her self-denying little daughter for the great disappointment that came to her on that sad Saturday of the Doll Mission. She remembered well that if it had not been that Katie had stayed to see her nicely settled for the afternoon, she might have been fairly off to the long-expected meeting before the Lady Anne and Nannette arrived; and then I am sure Mrs. Maverick never would have had the heart to send for her home again.

So in some way to make this up to Katie, very early in the week she told her to invite the girls to hold the next meeting in her own pleasant room, and even went so far as to promise a nice little early tea in the dining-room all by themselves. This was very much of an extra, none of the girls having been ready to hold out any such inducements, at least without more consultation at home.

Quite the nicest thing about this arrangement to Katie was that it opened the way for inviting Nannette. As early as possible she ran over to Trixie's, but Trixie had gone to see Lily Mason and Nellie Pease, Mrs. Ambrose said, on "Doll Mission" business.

Katie's feet flew after her almost as fast as Mr.

Fizziwig's in the Christmas Carol, first to Lily's and then to Nellie's, where she found Trixie, Nellie, and Lily putting their heads together in a very important sort of way, and guessed at once the secret of Trixie's errand.

"It's all right, Katie," said Nellie Pease, referring at once to its original source the question of Nannette's admission to the Society. "We've been talking it over, and Trixie thinks I ought, as Secretary, to send a note of invitation for her to come to the next meeting. I'll get mother to post me up on invitations; she knows, of course."

And almost the next thing Katie knew, the four girls were crowding their hands together over a dainty sheet of Pirie's best note-paper, on which was the following elegant little contribution to literature:—

MISS NANNETTE SOULE,

Crescent Park:

The girls of the "Doll Mission" would be happy to see you at the next meeting of the Society, to be held at Katie Maverick's on Saturday afternoon of next week, and if agreeable to you, we should be very glad to have you join us in all our meetings and in our work. Bring any doll patterns or materials you may have to spare, for we need lots of such things.

Very affectionately yours,

NELLIE PEASE, *Sec'y.*

I call that elegant, for it says exactly what Nellie and Trixie and all of them meant. It is very simple and to the point, and if you'll notice carefully you'll see the words are all short, and almost all of them Saxon. If Mrs. Pease helped, as no doubt she did since Nellie wanted her to, it was simply to tell her bright little girl to write just as she talked: first, to think what she would say to Nannette if she were right there, and then to write it out. And I don't believe Mrs. Pease even hinted that some other word would do better than "lots": it was a girl's letter and not a woman's, and this very exceptional woman had not forgotten about being a girl.

Perhaps it seems to you that in all this machinery of planning, the real object of the "Doll Mission" was overlooked, and that the missionary spirit languished; but you should have seen the thimbles and scissors fly at Katie's that "Sat-

day afternoon of next week," when it fairly came round.

Nannette was there in a perfect ecstasy of delight. Katie had feared her presence might dampen the enthusiasm of the rest, or that the idea would prevail that Nannette was "stuck up" and proud. Lottie Freeman, she thought, might be suspicious of something of this sort, or some of the girls who lived down in the town in not so very nice houses. But Nannette disarmed them all of fears and prejudices when she came in as if she had been on intimate terms with each of them all her life, and threw down a great bundle of rich silks and laces, among them a checked silk dress of her own, and actually flew at the work with such a breezy enthusiasm as almost took away their breath. To her it was a real mission in more ways than one, and to her mind's eye the dark-faced little girls who were to mother the very Frenchy little dolls that came full dressed from Nannette's deft fingers, were as vividly present as her new friends of the Society. Perhaps there was more real love in her heart for these little sisters on the other side of the world from the fact that they were actually the first human beings on whom her love had ever been expended in anything like work.

Lottie Freeman was her most devoted slave, handing her thread and needle-case far in advance of the necessities of the work, and hanging about her in a way that called out from Lily Mason the only unpleasant word,—"toady,"—and really made the one only disagreeable feature of the afternoon. There was real disappointment on every face, however, and on none more than Nannette's, when her father's elegant barouche drove up before Mrs. Maverick's door, and called to take home the little lady of Crescent Park. She ran back after a brief conversation with the Lady Anne at the door of the carriage, put her head inside the door of Katie's room, quite at risk of hearing some very complimentary whispers that were going around, and invited the Doll Mission to hold its next session at Ingelow Cottage,— "if you can all get into it," she added, laughing. "Papa will have the awning in front of the door, I think likely; and so perhaps it won't be such a dreadful squeeze. Good-by till then," and off she ran. The very idea of apologizing for anything concerning Ingelow Cottage! The girls

were on tiptoe with delight, and none the less so as Katie went on to portray the miniature splendors in which the Doll Mission for once in its life might revel.

THE LETTER BOX.

GEORGIE'S LETTER TO HIS ALLIE COUSIN.

My Dear Allie Cousin,—I telled my mamma that I send a letter to my Allie Cousin, so mamma say, "Very well. You tell what you want to say, then I write it." So, now I tell you something. First, I tell you that I have got a little brother, and he is such a nice little brother that you never saw. Allie Scott has got a little brother, too; but he is not so little as my little Walter brother, and his name is not Walter, his name is Wortie, and now he can run about; but Mabel Claru cannot run because she is little and she is a girl.

One day we all go to camp-meeting. My papa he go first to daura (itinerating), then my mamma and my little brother, and Ayah and I went in carriage to Bareilly, and Mabboo drove.

First we had some oxen, and they go very fast, most so fast as train goes; then we have some more oxen, and they go so slow that I was 'fraid it get dark and we cannot find the way to Bareilly. Then we get to the place where papa's horse was, and then horse go very quickly, very quickly to Bareilly. Gracie Judd lives in Bareilly. You don't know Gracie Judd. I know her and Allie knows her, and Allie plays with her all the time.

You know my Auntie Swain? She makes me little cakes and pies. When I ope' my mamma's lunch-box, oh! there was such a nice tart. Lily Brown say, "When you going to eat it, Georgie?" So then I say, "When we come to the camp-meeting then I will have tea-party." So then Lily and Allie and I, all the children, get glad. When we go on boat, then Lily's papa, he say, "Who is this?" And Lily, she say, "Why, papa, this is Georgie's Lily Brown." Then Lily's papa say, "Oh, ho! Georgie's Lily Brown!" and then all folks laugh. Allie's doll has got a red dress and she did get no name but dolly; and Lily's doll's name is Blue-Eyes and she did get broked; and my dolly's name is Lily Brown, and she did get broked in her head a little, because her head is wax. Mrs. Sandys gave me

my dolly because she loves me. She did not give Allie and Lily any dollies because she does not know them: that's the reason.

When the train stop one time, Allie says, "Uncle Brown, is this the camp-meeting?" then Lily's papa say, "No, this is some other station." So all the children get hungry; then all the mothers give them bread and butter. Then the train stop at some other place, and then there I see my papa, and my papa come close to train and say, "Good-morning, my dear little boy!" and I say "Good-morning, papa. I want to come where you is!" So then my papa take me right out through the window. Then Lily say, "Please Uncle Hoskins, I want to come out too." So Uncle Parker, he say, "I will take you Lily." Then one man oped all the doors and all the gentlemen jumped all the children out. So many tents was there that Lily did not know which was her mamma's tent and which was my mamma's tent. So then I saw Khansamah (the cook), and I telled Lily this is my house. Then when all the folks go to meeting in the very big tent, then Allie and Wortie and Lily and I, all the children, play under the trees. One day Mattie Jackson's father put a rope on the tree and made a swing, and made Lily go very high up in air, so I was 'fraid, but Allie was not 'fraid any.

Then Sunday Uncle Parker make a Sunday School, and all the children go, and Allie and Lily and Wortie and I all sit on little seats, and Hindu Hindustani children sit on the dari (carpet). But Wortie take his seat and run all about. Then Uncle Parker say, "All the children 'member that this is Sunday, God's day." Then he say, "Georgie, what English hymn do you know for us to sing?" So Allie say, "Uncle Parker, I know 'There is a happy land.' Then Uncle Parker say, "Yes, Allie, we will sing that, too, but first we must sing Georgie's hymn, because Georgie does not have any little boys and girls at home to sing English hymns with him." Allie say, "Very well." So then, I tell Uncle Parker I know "We are coming, blessed Saviour!" Then Uncle Parker say, "Those children who can sing that hymn in English, sing with Allie and Lily and Georgie, and the rest sing it in Hindustani." When we singed all the verses, Uncle Parker prayed, and then we singed some more, Allie's hymn and Lily's hymn, and then some man talked,

and Mansell Sahib talked, and he has got little Sadie in 'Merica, and little Sadie tell her papa, "Don't go 'way from little Sadie." And Lily Brown say, "My Herbie and Eddie are in 'Merica too."

Then, when Uncle Parker say, "Now it is dinner-time; all the children can go," then all the children go away from the big tent; but Lily and I stay a little while and Lily tell me, "What a nice man Uncle Parker is to make such a nice Sunday School for us."

Allie goes to English Sunday School all the Sundays. One day I went with her and I learned her verse, "Behold, I lay in Sion a chief corner stone, elect, precious; he that believeth on Him shall not be confounded." Gracie learned that verse, too, and all the boys and girls.

I learn Hindustani verses all the Sundays, because all the peoples in my Sunday School don't know how to talk English. When I go to Merica I will learn all the English verses and hymns. Now I'm going to play with Abdul, so I cannot tell any more to write. Some other day I will write some more.

My name is GEORGIE HOSKINS, and I telled my mamma all this to write.

Will not some more of the little boys and girls in India and China write to the Letter Box in the Corner?

Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. J. E. Latimer, Auburndale, Mass. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 36 Clinton Place, N.Y. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. Geo. E. Doughty, Walnut Hills, Cincinnati. VI. Illinois, Indiana, Michigan and Wisconsin, Mrs. Jennie F. Willing, Bloomington, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2310 Chestnut St., St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Persons desiring to make bequests or devises to our society are requested to use the following forms:—

FORM OF BEQUEST. (Personal Estate).—I give and bequeath to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit, and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

FORM OF DEVISE. (Real Estate.)—I give and devise to The Trustees of the Methodist Episcopal Church, incorporated by the legislature of the State of Ohio, all that certain (here insert a short description of the land, house, or other real estate), with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE.—If the person making the bequest or devise desires it to be held and applied for the benefit of a particular branch of the society, the name of the branch may be inserted immediately before the words, "of the Woman's Foreign Missionary Society."

Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to Rev. Luke Hutchcock, D. D., treasurer of The Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

Information respecting the formation of Auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

REPORTS OF NEW AUXILIARIES.

ST. LOUIS BRANCH.

	Cor. Sec.	Mem.	Sub.	H. W. F.
Villisca, Iowa,	Mrs. M. S. Thurman,	16	6	
Lansing,	Miss Roxie Doe,	49	10	
Union Ridge,	Mrs. Lydia Chambers,	10	6	
Enfield,	Mrs. C. P. Clark,	10	3	
Janeville,	Miss S. Dougherty,	10	4	
Kirkville,	Miss Anna Chapman,	25	15	
	Lucy E. Prescott, Cor. Sec.			

CINCINNATI BRANCH

Brunen, Lancaster Dist. O.,	Mrs. S. Foreacre,	17	16	
Addison, Gallipolis "	Mrs. Mary Tnd,	10		
	(Organized by Mrs. E. L. Bicknell.)			
Letart Falls, Meigs Co., O.,		20	27	
	(Organized by Rev. B. Lowe.)			
Berkley Springs, W. Va.,	Mrs. Minnie Disher,	86		
Martinsburg, "	Mrs. M. B. Ockerman,	58	9	
New Creek, "	Miss Mollie Barrack,	71	25	
Shepherdstown, "	Mrs. A. E. Chapline,	45	15	
Shepherdstown Col'd Ch., W. Va.,	Mrs. Benj. Lee,	38	10	
	(Organized by Miss Lizzie Boyd.)			
	Mrs. G. E. Doughty, Cor. Sec.			

RECEIPTS OF THE W. F. M. SOCIETY.

APRIL 1 TO MAY 1.

NEW ENGLAND BRANCH.

Maine.—Portland, Pine St. Ch. Aux'y, thro' Mrs. L. T. Bucknam, \$13.00; to constitute Mrs. J. L. Cushman, L. M., \$20.00; Cape Elizabeth Depot Aux'y, thro' Mrs. L. D. Reynolds, \$13.00; Mattawamkeag, Mr. David Godfrey, \$3.00. Total, \$51.00.

New Hampshire.—North Charlestown Aux'y, thro' Mrs. Rev. C. E. Rogers, \$3.00; Dover Aux'y, thro' Mrs. W. A. Morrill, \$5.00; Bristol, A. Bean's Mite Box, \$1.00; Conference, thro' Mr. J. P. Magee, West Unity, \$12.00; Grantham, \$1.00; Henniker, \$1.00; Hudson, \$1.00; Amherst, \$1.00; Croydon, \$1.00; Great Falls, High St. Ch., \$5.00; Exeter, \$2.00; East Salisbury, \$1.00; Amesbury, \$5.00; Salem, Pleasant St. Ch., \$20.00; Manchester, St. Paul's Ch., \$16.51; Franklin, \$10.00; Gilmantown, \$1.00; Haverhill, \$1.00; Lancaster, \$1.00 (\$36.51). Total, 95.51.

Vermont.—Acuteville, thro' Mrs. C. J. Haskell, \$5.00; Middlebury Aux'y, thro' Mrs. S. E. Lovett, \$32.25; Grantville, thro' Mrs. Rev. W. J. Kidder, \$4.25; Conference, thro' Mr. J. P. Magee, \$20.00; Moretown, \$1.00; Rochester, \$1.00; Pittsfield, \$1.00; Bethel Lympus, \$1.00; Corinth, \$1.00; Plainfield, \$1.00; Cabot, \$1.00; Worcester, \$1.00; Lyndon, \$5.50; Sheffield, \$1.00; Irasburg, \$5.00; Craftsbury, \$12.50; East Walden, \$0.30; North Danville, \$8.00; Newport Centre, \$1.00; Woodstock, \$22.60; Union Village, \$1.00; Swanton, \$1.00; Stowe, \$2.50; Waterbury Centre, \$1.00; Sheldon, \$5.25; Grand Isle, \$1.50; Waterville, \$0.80; Essex, \$1.80; Holland, \$1.00; Barnard, \$11.25; Hardwick, \$30.00; Mt. Holly, \$6.32 (165.12); Troy Conference, thro' Mrs. Joseph Hillman, Vergennes, \$10.00; Waybridge, \$3.00; Castleton, \$2.50; Pawlet, \$0.75; West Rutland, \$1.30; Pittsfield, \$5.00; Shelburne, \$5.00; East Dorset, \$1.00; South Adams, Mass., \$5.00 (\$35.55). Total, 240.67.

Massachusetts.—Boston, Tremont St. Ch., thro' Miss Soule, \$2.00; Jamaica Plain, Mrs. Rev. S. C. Carey,

\$5.00; Cambridge, North Ave. Ch. Aux'y, thro' Miss L. A. Campbell, proceeds from a supper, \$34.75; Members, \$5.00 (\$39.75); Cambridgeport, Harvard St. Ch. Aux'y, thro' Mrs. Samuel L. Ward, \$70.27; Chelsea, Mt. Belingham Aux'y, thro' Mrs. H. B. Smith, proceeds from festival, \$65.00; Donation, \$10.00 (\$75.00); Lynn, Common St. Ch., thro' Mrs. E. M. Richardson, \$89.52; Peabody, Aux'y, thro' Mrs. Maria L. Stiles, \$5.50; Lawrence, Garden St. Ch., thro' Mrs. C. T. Daniels, to constitute Mrs. John Fielding a Life Member, \$20.00; No. Stoughton, Mrs. Julia Raymond, \$1.00; Monson Aux'y, thro' Miss E. A. Fay, \$42.37; Holyoke Aux'y, thro' Mrs. E. S. Lamb, \$28.00; Springfield, Trinity Ch. Aux'y, thro' Miss Carrie L. Rice, \$50.00; Wilbraham Aux'y, thro' Mrs. Knight, \$14.25; John M. Merrick, to constitute three Life Members, \$60.00; New Bedford, from Mr. Pitman, \$33.00; County St. Ch., thro' Geo. G. Gifford, \$33.33; New England Conference, thro' Mr. J. P. Magee, Swampscott, \$4.25; Wakefield, \$8.00; Gloucester, Elm St. Ch., \$3.00; Topsfield, \$1.00; Boston, Hanover St. Ch., \$2.00; Chelsea, Park St. Ch., \$1.00; Winthrop, \$1.00; Saxonville, \$2.00; South Worthington, \$2.00; Coleraine, \$2.00; Shelburne Falls and Rockland, \$4.00; Greenfield, \$5.00; Gill, \$0.20; Conway, \$18.00; Palmer, \$3.00; Worcester, Laurel St. Ch., \$4.00; Shrewsbury, \$4.00; Oxford, \$5.00; Dudley, \$1.00; Spencer, \$2.00; Ware, \$1.00; Hubbardston, \$5.00; Clinton, \$4.00; Everett, \$4.00 (\$80.54); Rockport Aux'y, thro' Mrs. C. A. Merrill, \$11.50; Mrs. Niecy Cleaver's Mite Box, \$0.50. Total, \$675.53.

Connecticut.—Norwalk, from Mrs. Peg's Bible Class, thro' Miss Mary C. Nash, \$12.50; Middletown Aux'y, thro' Miss Ettie M. Northrop, \$37.50; Norwich Aux'y, thro' Mrs. C. F. Geer, \$20.00; from Betsey Bentley Fund, \$37.00 (\$57.00); Williamantic Aux'y, thro' Mrs. H. C. Hall, \$8.75; Birmingham Aux'y, thro' Mrs. P. H. Veits, \$18.00; New Haven Aux'y, thro' Miss Clara E. Leete, \$30.00. Total, 163.75.

Sum total, \$1,226.46

Correction.—In May number should read, Bloomfield, Vt., Aux'y, thro' Miss Emily French, \$9.00; Bennington, Vt., Aux'y, thro' Mrs. S. G. Potter, \$5.00.

Life Members. **Maine.**—Mattawamkeag, Mr. David Godfrey. **Massachusetts.**—Lynn, Common St. Ch., Miss Addie Rich; Lawrence, Garden St. Ch., Mrs. John Fielding; Wilbraham, Mrs. Mary J. Merrick, Mrs. Eliza G. Brewer, Miss Mary C. Warren.

MRS. THOMAS A. RICH, Treas.

706 Tremont St.

CENTRAL BRANCH.

Pennsylvania.—Alleghany, per Mrs. A. J. Mourer, \$36.60; Trinity (Phila.), per Miss Lowber, \$3.00; "Tea Party," additional, \$5.00; Susquehanna Depot, per Mrs. O. T. Smith, \$12.00; North-East, per Mary M. Fairchild, support of "Sarah A. Scott," \$30.00; Pittsburg, Butler St., per S. F. Wilkinson, \$95.00; Bustleton, per Martha H. James, \$8.00; Pittsburg, Liberty St., per Miss Mary Hunning, support of "Jennie Sampson," \$30.00, also, for support of "Minnie Jackson," \$30.00; for photographs of the same, \$5.00; Pittsburg, Smithfield Ch., per Julia A. Bowers, \$28.00; Clara Morehead's Mite Box, \$1.00; Miss Mary Elliott's Mite Box, \$1.50; Bellefonte, \$8.70, per S. H. Kline. Total, \$293.80.

MRS. A. W. RAND, Treas.

1905 Spring Garden St.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

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